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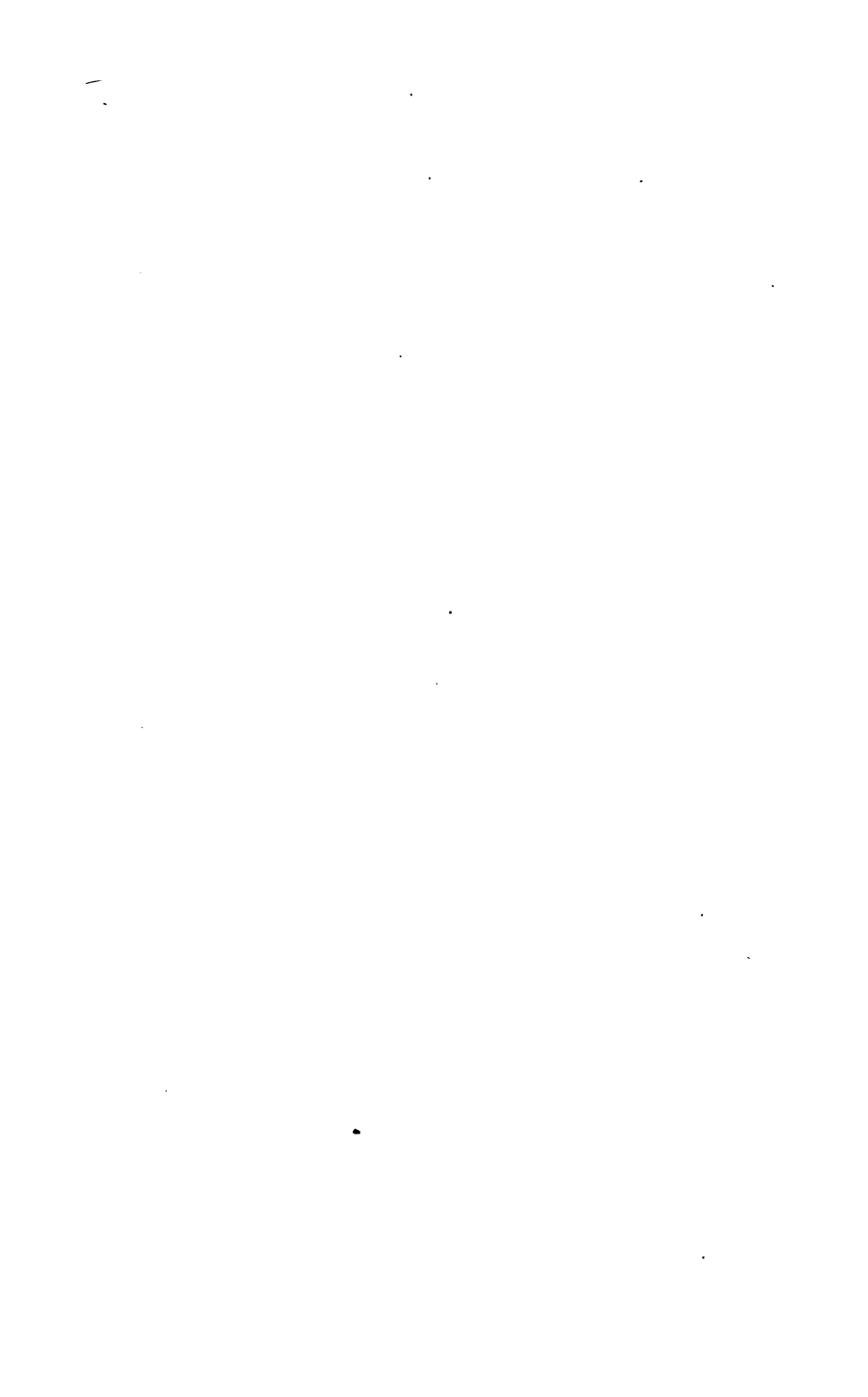


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J
J. H. 1828.
THE

HEAD-PIECE;

OR,

Phrenology

OPPOSED

TO

DIVINE REVELATION.

BY JAMES THE LESS.

"But sickerly she hadde a fayre forehed.

"It was almost a spanne brode, I trowe."—CHAUCER.

"I do think it a very unhandsome thing, a very unfair thing, to judge of any man's motives and intentions by his outward appearance at all. Judge of a man by his actions—look to his conduct—see what this is, and you'll not go astray in your opinions. Ah! there is a wise piece of advice—'Judge not, that ye be not judged;' and for you to take upon you to infer the motive and dispositions of any man upon less authority than the tenor of his actions, is a thing I am sure you have no right to do."—ABERNETHY in his Lectures.

LONDON:

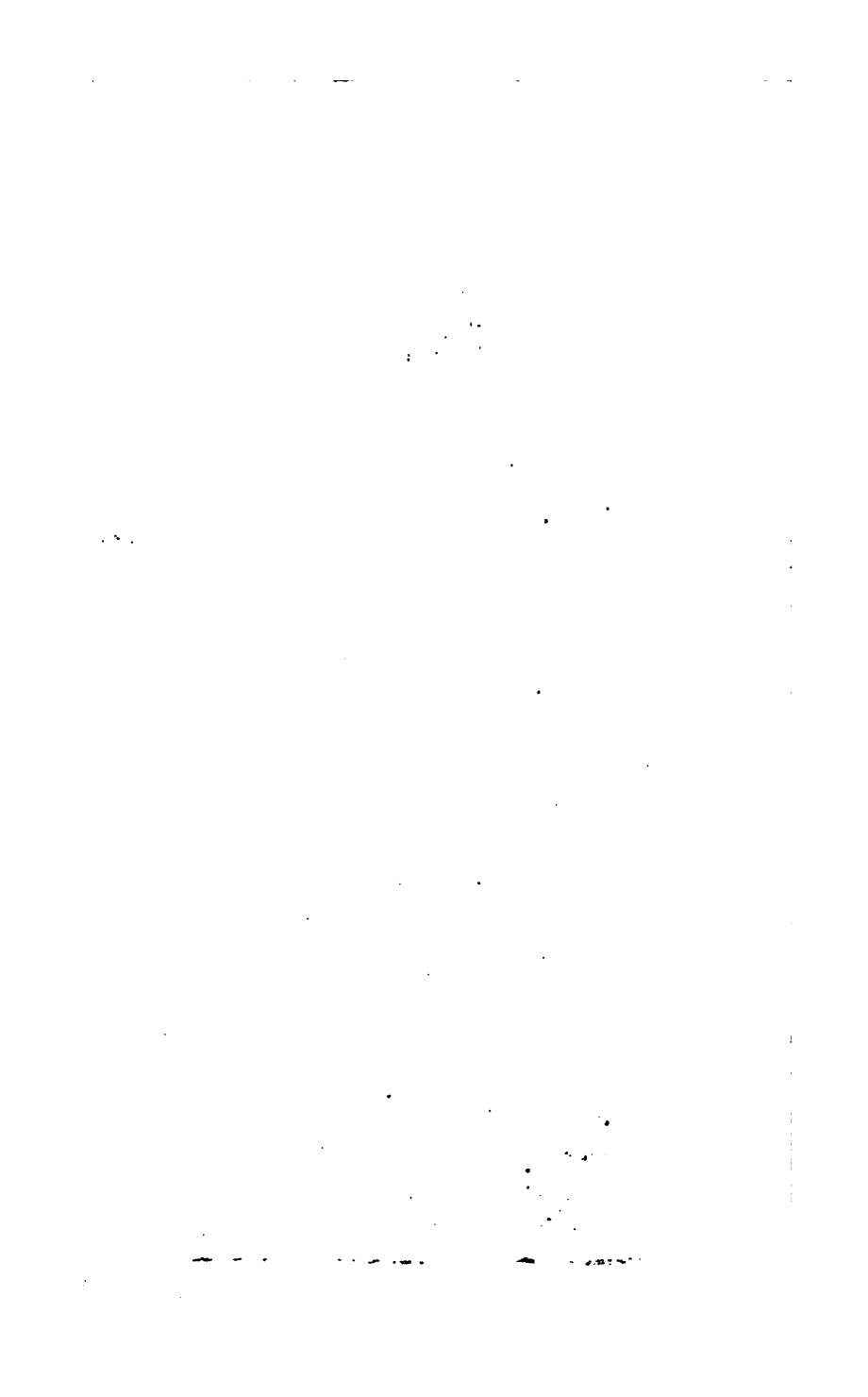
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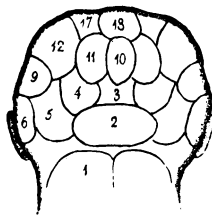
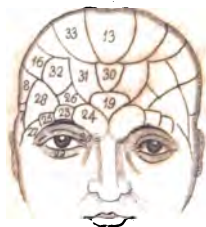
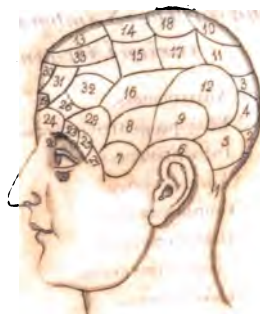
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Engraved by J. Petherick

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***Explanation of the Numbers referring to the
various Organs.***

1. Organ of Amativeness.
2. Philoprogenitiveness.—(*Love of Offspring*)
3. Inhabitiveness?
4. Adhesiveness.
5. Combativity.
6. Destructiveness.
7. Constructiveness.
8. Covetiveness.
9. Secretiveness.
10. Self-Esteem.
11. Love of Approbation.
12. Cautiousness.
13. Benevolence.
14. Veneration.
15. Hope.
16. Ideality.
17. Conscientiousness.
18. Firmness.
19. Individuality.
20. Form.
21. Size?
22. Weight and Momenta?
23. Colouring.
24. Locality.
25. Order?
26. Time?
27. Number.
28. Tune.
29. Language.
30. Comparison.
31. Causality.
32. Wit.
33. Imitation.



INTRODUCTION.

TITLE-PAGES, dedications, introductions, and prefaces, are so common, that an author would appear like a "speckled bird" among his fellows, if he were to presume to shew his face in print without attending to one or other of the usual ceremonies. It is presumptive evidence of true politeness, and is equal to a touch of the brim of the hat with the tip of the finger, in approaching the august presence of the public—to a low conge before a superior, or to bending in the presence of royalty. It is the customary, but courtly ceremony between an author and his reader,—the complacent, but significant nod on first acquaintance.

The "Head-Piece," which, by means of that exquisite mental mechanism, called "The association of ideas," connects itself with *phrenology*, in which are possibly included—by a dexterous union of *physiognomy* with the subject, the *frontispiece*, the *mantle-piece*, and the *tail-piece*; the first of the three latter applying to the face, the second to the forehead, and the

third to a luxuriant pasturage of hair, beautifully plaited and folded, and suspended in true four-footed style behind, with a gorgeous knot of ribbons, in order to command respect and distinguish it from the necessary appendages of inferior creatures. Of all the *Pieces*, however, which attract attention, whether school-pieces, water-pieces, time-pieces, or poetical pieces, there are not any of them to be compared with the Head-Piece; for most of these, not only *originate* with it, or exist for the *sake* of it, but it is the most honourable—essential to the very life we possess—and is universally necessary to things animate, from the worm that crawls beneath the foot of pride, up to the goose that carries the highest head in a field of stubble. Every human being is the happy possessor of a Head-Piece, whether he be old or young, good or bad—with or without brains,—and every man, whatever his associates may think or be pleased to insinuate to the contrary, is forward, of all others, to conclude his own the best, inasmuch as it not only best suits his own purposes, but because it is more immediately under his own control and sits the easiest on his own shoulders; and he is not always disposed to permit the Head-Piecers of the day to be meddling themselves with its peculiar construction. He considers it the principal part of his personal

property, and in whatever way the heads of others may be disposed—whether divorced from the shoulders by Henry the Eighth, or the frenzied sport of the French Revolution, he pertinaciously maintains, that his inheritance is to remain stationary and unimpaired. The head, indeed, is something like the eye—too tender to be touched. The heart may be assailed, by an appeal to the passions, and some men, under the influence of a discourse, will weep like children under the rod ; but the moment there is an appeal to the head, or, in other words, to the understanding, that instant it becomes a military station, garrisoned with a thousand arguments, watched at every point, and resistance to the last is contemplated, in the very face of sword, famine, and death.

This being the case, it is not at all surprizing that the Head-Piece should attract such general attention—so much so indeed, as really to affect the head, and that it should be found, not only to talk, but to dream concerning itself. The whole of the scene, retrospectively beheld, by the author, and now lying in fair perspective before the reader, is like “ a dream of a night vision ;” and as the impression of the dream is still so powerful upon the mind, no one will be disposed to wonder why the terms *appeared*, *seemed*, *apparently*, &c. are so frequently in-

troduced. The credit of the living being somewhat involved in it, there is a kind of "needs be" for the mode of expression. Such is the wisdom possessed by many of the present generation of human beings, when compared with what has been manifested by men of past ages, that not a few of them bear the same proportion to their predecessors that a giant bears to a dwarf. Proceeding agreeably to this ratio of improvement, it behoves us to act with caution; for, if while lecturing, conversing, and writing on *brains*, posterity should be led by our observations to doubt whether we had any, our professions will go for nothing—and our lectures for less. By trimming, therefore, between day and night, the children yet to be born will be as much at a loss to determine whether we were asleep or awake, as it is sometimes difficult to know whether Blackwood, in his Magazine, is in jest or in earnest. But in whatever light the subject may be viewed, or in whatever temper the pages may be supposed to have been written, the volume will be found to comprehend a number of *waking realities*, which, if even perused under the notion of a dream, will not require "an interpreter, one among a thousand," to render it intelligible. The writer is chiefly solicitous to be understood as being awake, broad awake, and "in his senses," just at the moment that the M. S. was placed in

the hand of the printer, and that he considers himself responsible for the accuracy of the statements, vouching for the truth of the whole as having actually proceeded from the Head-Piece.

It is by no means affirmed, that, though he has given the *truth*, he has at the same time presented the *whole* truth. A variety of other topics engaged the Head-Piece: viz. how that one shrewd gentleman maintained with Cuvier, when combatting the argument in favour of size, and showing the relative proportions of the brain to the whole man, and of that of man to other animals, that it is much larger in the dolphin and in the canary bird than in human beings, from whence it was inferred, that the quantum of brain was not a safe and uniform criterion by which to judge of greatness of intellect;—how that the brain attains a state of perfection in comparative childhood, even before it can be allowed the mind is fully formed, which operates against the pretended intimate connexion between the faculty and the brain;—how that there were two instances adduced by an eminent physician in Paris, of human beings who had no brains, from whence arose the difficulty of determining whether the skull formed the brain, or, according to phrenologists, the brain the skull, since, in these cases, the skull existed without it;—how, that, on a particular occasion, a phrenologist

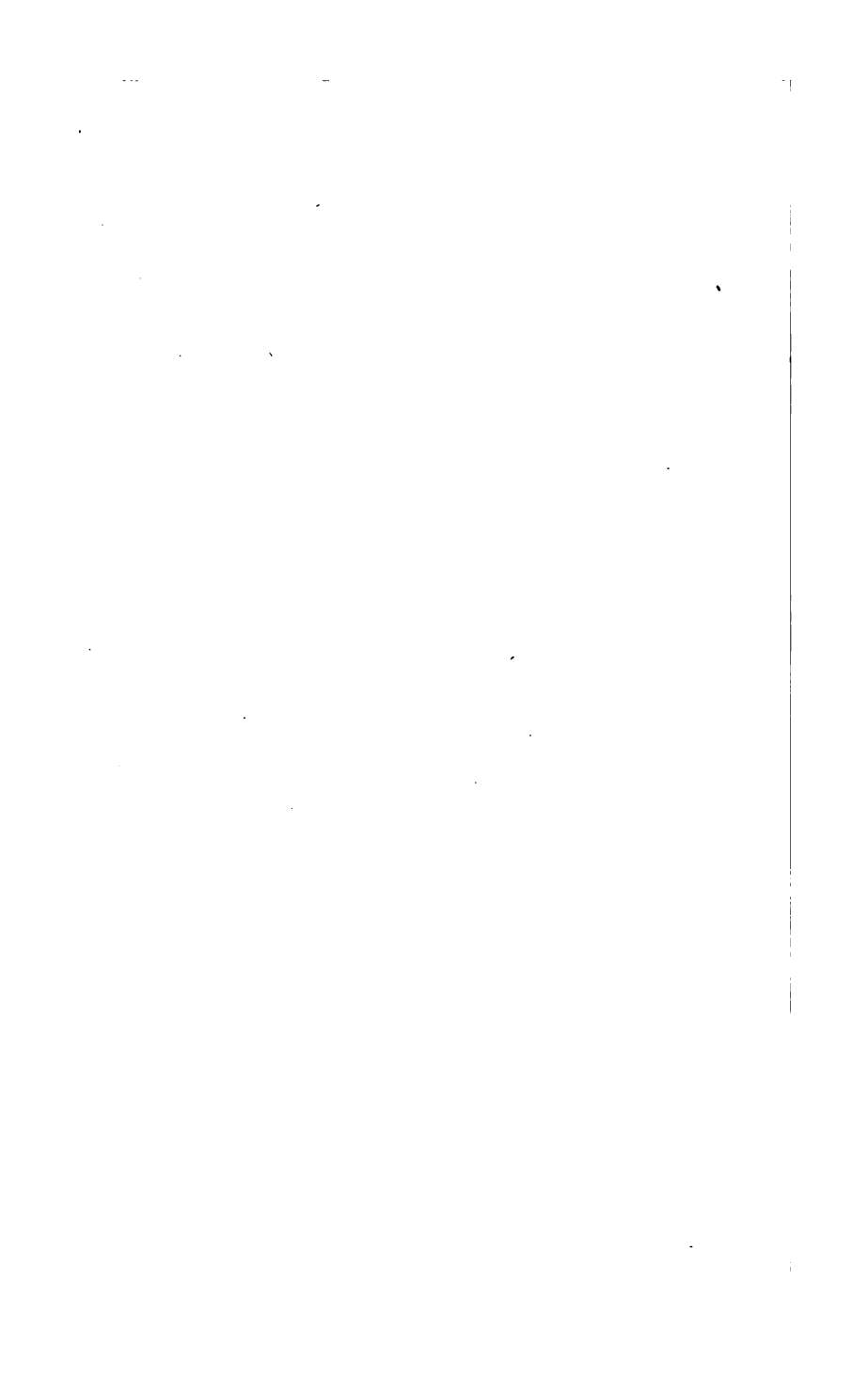
was compelled to acknowledge, that, in one case, which came under observation, one of the organs was lost through disease, and the other in the opposite hemisphere of the brain ceased to act, which was like an axe laid at the root of the double organ system, or doctrine of parallelism;—and how that cases had been found in which a portion of the brain had been injured, extracted, or otherwise impaired, and yet all the faculties have continued to act with their accustomed energy. But as the anatomical part of the subject had been discussed by professional gentlemen perfectly awake to its merits, James the Less only laboured to recal to recollection what more immediately stood connected with Revelation; and the scheme was ascertained to be incompatible with the primeval, the lapsed, and the redeemed state of man as presented in the sacred volume. Though the subject is capable of as many definitions, as Porson's Salt Box, he has limited himself to one view—to one argument, which, for the sake of system, has been divided into different dialogues—and certainly, if system be requisite in any thing, it is in dreaming.

But why not characterize the subject—especially as it is strictly theological, with greater gravity? As well might it be demanded, Why not prevent a dog, lying by the side of the kitchen-

fire, from moving his limbs, contracting the muscles of his face, and barking in his sleep? Let the animal enjoy himself in his visionary moments; neither attempt to prevent people from laughing at laughable things. Pleasantry often attracts the attention of persons awake, and like a sprightly steed, carries them agreeably through their journey. How it operates upon such as are asleep, will be best known when they awake from the perusal of this volume, in the full possession of their Head-Pieces and of their Senses.

JAMES the *Less*.

Given from the AUTHOR'S *Study*,
BRAIN ALLEY,
Jan. 1828.



THE HEAD-PIECE.

PART I.

THE LECTURE ROOM.

As a knowledge of the characters introduced, is not essential to the support of the argument, a biographical sketch will be perfectly unnecessary. The two introductory personages are Mr. Canterbury and Mr. Prober, the one possessing a vivid imagination, and the other strong reasoning powers, and both about the middle stage of life. These two gentlemen found themselves seated in what appeared to have been once a spacious hall,—a room, which, for some cogent reasons, had been considerably diminished in size. For the reader to institute an inquiry into their motives and mode of admission is just of as little importance, as it is for a sportsman to inquire how a brace of partridges entered into a field of tares, when they were in full expectation of finding wholesome grain. The motive of the partridges—if such a

thing as motive may be attributed to them, was *food*, the object of the sportsman is *game*, and the reader may *fire*, if he deems it worth his while : but before he attempts to draw the trigger, he will be kind enough to tarry till he is sufficiently inspired by listening to the *cry*.

Yes, there they were seated—seated, to leave the partridges for milder game, like two young turtle doves cooing on the same branch, in all the amiabilities of love and friendship. A beautiful mahogany table stood, in what appeared to them, to be the centre of the room, and in the centre of the table was a pedestal, on which was elevated a curiously formed shell, with as many divisions and subdivisions as are observed to grace the back of a land tortoise. On a bench, covered with green baize, were a number of other shells which had been blanched apparently by the dews of heaven ; the bench itself, stretching on a line from one side of the room to the other. Immediately over the table, suspended from the ceiling, was a glass chandelier, with row upon row, in true conic style, of wax candles. Two dim tapers burnt upon the table, which afforded but an indistinct view of surrounding objects. They had not sat long, before a slender figure, entering by one of the side doors, flitted past them like an apparition, with a white rod in his hand, to which was affixed a lighted taper. He direct-

ed his course to the chandelier, which now beamed forth with all the prismatic colours of the rainbow; and with such a sun of light in the centre, the whole apartment was gloriously illuminated. But what was their surprize to find, that what had been taken for shells, were either human skulls, or casts from them?

“My dear friend,” inquired Mr. Prober, “are we asleep, and dreaming, or are we awake and among the dead? We are in a complete golgotha—a place of skulls. I expected something like a ‘Lecture upon Heads,’ and although not quite after the manner of Mr. Stevens, yet I had no idea of coming so closely in contact with so many of the departed villains of their day.” So saying, he took Mr. Canterbury by the arm, and shook him, adding, “If you are asleep, I will awake you, that you may in turn awaken me.” The eyes of Mr. C. were open; he smiled, though, to all appearance, unconscious of it, and gave no reply. “He certainly,” said Mr. Prober to himself, “would never sit here, and permit me to sleep by the side of him.” The inference was as legitimate as the nature of the case would admit, and therefore, with all the diffidence of a modest member of the Phrenological Society, when hesitating in his decisions respecting the existence of certain organs, he proceeded to say—“PROBABLE,” that is, probably awake.

Soon after the illumination of the hall, a small bell was rung. At that moment, a passage from Sturm's Reflections occurred to Mr. Prober, in which the author affirms, that, in our dreams, we never imagine that we *hear* any sound, but always that we *see* what engages the fancy. This, of course, placed the question of actual wakefulness, in the judgment of Mr. Prober, beyond all reasonable doubt, and led him, with all the assurance of fact, to exclaim, with phrenological triumph, "ESTABLISHED."

Singular as this may be, there are few perhaps, who, in adverting to their own experience, but will be able to recollect instances in which they have disputed the point with themselves, whether they have been asleep or awake, both during the night season, from the vividness of the scenes presented to the imagination, and during the day time, from the unaccountably strange appearances presented to the eye. Supposing Mr. Prober, however, to be correct in his opinion—as correct as a phrenologically *established* axiom is believed to be, we are nevertheless, for the honour of our own Head-Pieces, compelled to request our readers to allow all the latitude, on both sides of the question, which a heated imagination requires; I say, both sides of the question, for surely, if imagination be permitted to run riot on one side of the cranium, it is not

at all fit that it should be pinioned down on another, like a fowl prepared for the spit; and the more especially, as will soon appear, when we consider the complaint to be infectious;—infectious indeed to an alarming extent.—But, to the bell again—for it will be heard, whether in the Head-Piece, the hall, or the steeple,—and it is not without meaning: on its tongue being employed, the end of the room opposite Messrs. Prober and Canterbury, which was uniform with the rest, was discovered to be no more than a partition of painted canvass, which gradually rolled up to the ceiling, like a window-blind or scene in a theatre, and at once unfolded to their gaze a splendid and numerous assembly, consisting of all the rank, wealth, beauty, and talent in the neighbourhood. The latter class administered food to their vanity, for they concluded that they would stand some chance at least of passing off for men of sense. But this, like some of the organs of the brain, will, with the reader, not be fully “ASCERTAINED,” till he shall have entered into the argumentative part of the volume; for men have been known to reason, and reason logically too, even in their sleep.

Every eye appeared fixed on the cast, which stood upon the table, and while intently gazing, as upon some phenomenon in the heavens, a spark fell from one of the candles on the organ

of *firmness*—a circumstance rather ominous, and dropping into a small orifice, which had been drilled through the 18th figure, communicated with some *inflammable* matter within, when the whole instantly exploded—not in splinters, but into *small dust*, which, fortunately for the audience, left every limb entire. Just as the explosion took place, a door to the left of Mr. Prober and his friend flew open, and by a strong current of *air* from that quarter which entered the hall with the *lecturer*, as part and parcel of himself, and indicative of the influential gales which were to be wafted in discourse over the living forest of human beings before him, the dust was thus carried among the audience, and scattered in profusion upon their *heads*. This dust appeared to have the singular property of raising a blister on one particular part of the *head*, which afterwards settled into a state of *hardness* equal to that of the *skull*, and finally affected the *imagination*. So much indeed were the individuals influenced by it, that their hands seemed involuntarily raised to their heads, and had it not been for their respectability, an indifferent person would have concluded they were giving some of the inhabitants warning to quit. They imagined their heads to be *fac-similes* of the one which they had but recently seen mapped out, and mounted on the pedestal ; and if taken in pieces,

could, in idea, as easily put them together, as a watch-maker could replace the works of a clock, or a child could unite the different parts of a dissected map of England and Wales. This is perhaps the most visionary part of the subject, and may be given to the public as "POSSIBLE,"—that is, as possible as many other impossible things from the worthy lecturer, who, without any notice of the strange event—because with him every event was a *thing of course*, and not any thing could assume a strange appearance, entered upon the business of the evening with all the flippancy of a *French Philosopher*.

The very sight of him operated like magic on the multitude—the explosion was forgotten—every hand, foot, and voice was held in requisition—a cloud of dust next ascended from the floor, and was offered to the lecturer as incense—and all, except Messrs. Prober and Cautey, were prepared to receive with as great assurance of its truth, whatever might drop from his lips, as they were certain they had heads on their shoulders, though heads very different from those they possessed up to the period they began to study and believe in Phrenology. He appeared to be about one or two and twenty years of age—had a surprising spring about the toes—a pair of seemly legs, though rather circular, of which he seemed remarkably proud, from the repeated

glances which he bent towards them—a little meagre in his form, and about the middle stature—a face, in addition to a rich coat of bronze, which presented the two opposite characters of youth and age, from the mouth downward about the age of fifty, and from the nose upward, the age already specified, his forehead broad; and the face gradually tapering into a triangular figure towards the chin—his coat buttoned tightly around him, in order to give effect to his shape—and his fingers occasionally spread into the appearance of a four pronged pitch-fork, for the purpose of sticking into his hair, which, together with the audience, had settled down into a state of comparative sleekness and ease, from a state of uproar and tumult. He had passed through the whole curriculum required from a candidate for a surgical diploma, and having received his honours in Edinburgh, from whence he had just come as warm as though he had leaped out of the crater of Vesuvius, he was fully equipped in his own estimation for a “Lecture on Heads.”

“Ladies and Gentlemen,” said he, after bowing very politely, “I have now gone through the course of Lectures—four in all, announced to the public, and congratulate the cause on the numerous converts that have been made; and so fully, indeed, am I persuaded of the truth of the system, that I have—contrary to all precedent,

set this evening apart, to answer any queries that may be proposed, and to defend the doctrine against any objections that may be advanced."

The last sentence was like an electric shock to Mr. Prober, and on touching the shoulder of Mr. Canterbury, the fluid was instantly communicated.

"We have read all," said Mr. Prober, in an under tone of voice, "that has been advanced in favour of the subject, and in our conversations with each other we know what can be brought against it; if you will give him a *theological* stroke with the one hand, I will give him a *logical* squeeze with the other, and between us, we may possibly convince him, that while he is forward to sound the trumpet for battle, there are those around him who are not afraid to enter the field, in order to break a lance with him, and who, ere the close of the contest, may evince, on a small scale at least, the organ of 'DESTRUCTIVENESS!'"

"How is it possible," returned Mr. Canterbury, "to ground a reply upon lectures we have not heard?"

"That," rejoined Mr. Prober, with a dignified toss of the head—"that is of no importance; they were a mere echo of what Gall and Spurzheim have written on the subject, and of the Transactions of the Phrenological Society,

if our informant be correct; and of this we may be confident, That the Society would never publish to the world its worst and its weakest arguments."

Mr. Caution at once bowed assent, both to the proposal and justice of the remark.

Had this brace of friends lived, agreeable to the notion of Bishop Berkley, in an *ideal world*, and entertained doubts on the subject, a singular incident, which at this juncture occurred, would have had a powerful tendency to confound their scepticism; for, phrenologically speaking, it certainly carries with it the organ of *ideality*. On Mr. Caution turning round his own ideal head, what was his astonishment on seeing several casts standing on his right hand, which, till then, had neither been observed by his friend nor himself! As no individual had been perceived in that part of the hall, it had been inferred they had been placed there by some invisible hand, and placed there too, for some important purpose. The mystery was unravelled the moment he read on the back of one of the casts,—“Adam in innocence;” on a second, “Eve in Purity;” on a third,—“Adam Debased;” on a fourth,—“Eve in Transgression,” together with several others, some of which were noticed in the course of debate.

“Let us,” said Mr. Caution to his friend,

“ to adopt the language of a certain writer—let us, if we are to take a theological view of the subject, ‘*begin with the beginning.*’ ”

Scarcely had he uttered the words, when he put his hand into his pocket, and took out his pocket-bible ; adding, “ This shall be the test,” clapping his hand at the same time upon its back, which made the whole hall resound, and obtained for him—however unintentional on his part, the fixed attention of the audience. He blushed at his indiscretionate zeal, and seemed as ill prepared to sustain the full blaze of every eye beaming upon him, as he was to bear in his boyhood the rebuking eye of his parents. The lecturer himself appeared as much startled as if a pistol had been discharged by his side, and turned upon him the glance of a rattle-snake.

Walking up to Mr. Phrenetic—for that was the name of the lecturer, he said, “ I offer no apology, sir, for the present obtrusion, as this is properly an evening of jubilee, on which every tongue, capable of speaking, has been set at liberty by your own proclamation.”

“ You are perfectly at liberty, sir,” said Mr. Phrenetic, “ to propose any question on the subject of Phrenology.”

“ And any question, I suppose, sir,” observed Mr. Prober, “ either remotely or directly connected with it ?”

"Certainly, sir," replied the lecturer, rather petulantly, "if the subject is at all capable of receiving illustration from it."

"Pray, sir," inquired Mr. Cautery, with some degree of blunt honesty, "do you believe that the book, commonly called the BIBLE, is the word of God—given by divine inspiration?"

"That, sir," replied Mr. Phrenetic, stammering, and with considerable warmth, "that—that is an impertinent question, and the very act of proposing it—yes, sir, the very act of proposing it is a tacit reflection."

Here was a triumph for Mr. Cautery, who, with increased fortitude and emphasis, answered, "You have it in your power, sir, by replying in the affirmative, of removing that which must otherwise remain as a reflection."

"So, the truth of Phrenology is to rest its claims for acceptance upon my belief in the Bible, as a book of divine revelation?" replied Mr. Phrenetic.

"No, sir," returned Mr. Cautery, "do not mistake me,—not upon *your* belief in the truth of Scripture, but upon *my* reception of Phrenology, as far as that science is at variance with the oracles of God. You have obtained the faith of a fair proportion of your auditory, and you hesitate not to invite the faith of others—and mine among the rest. Now, sir, I invite your

faith in the Bible in return, and request its exercise there, before you proceed any farther in the boasted science of Phrenology; for it is an axiom with me, *that the GOD of the BIBLE is never at variance with himself as the GOD of NATURE*; but Phrenology is hostile to the Bible, and is therefore not of God."

There was now a strange buzz throughout the hall; and an old gentleman, of the name of Puncture, who had narrowly escaped the shower of *dust*, exclaimed, "Push the lecturer a little further on that point: for if Phrenology is to be received at the expence of Revelation, the sooner it is abandoned the better." Two or three other persons united with him in full chorus, and not a few of those who had actually become converts to the doctrine, appeared like persons upon whom some imposition had been practised.

The original question was again proposed, but to no good purpose.

"I am resolved," replied the lecturer, angrily, "not to satisfy idle curiosity respecting my *own* religious creed; and let it be what it may, I defy any man to prove that Phrenology is hostile to Revelation."

"Here, sir," rejoined Mr. Caution, "we are at issue. Lavater had some ground to stand upon, and might have supported his tottering steps in the cause of Physiognomy, by that text

of Scripture—‘The shew of their countenance doth witness against them?’ but you, sir,—you are out at sea—remote from all sight of land—your vessel is actually foundering, nay, foundered already, and it is only with a view to remove the remainder of the wreck that I interpose, that it may no longer remind the living of their friends who have been engulfed below.”

“Proof, sir,—proof—proof—proof,” was vociferated by the lecturer, and reiterated by some of his friends from among the audience.

“It is at hand,” replied Mr. Cautery : and taking up the casts from the heads of our first parents, and presenting them to Mr. Phrenetic, he added, “Here are models of the two heads from which all other heads have proceeded ; and as they are the exact resemblance of those they had upon their shoulders in a state of *Innocence* and *Perfection*, you will probably be able, from the improved state of your science, to find every organ largely developed.”

“And am I to believe you, sir,” said the lecturer, with the countenance of a man who seemed to feel himself insulted by such a mode of proceeding,—“am I to believe you, sir, when you affirm that these are casts from the identical heads of Adam and Eve?”

“You may either give credit to the assertion, sir, or not,” was as smartly returned : “but the

truth is, the plain state of the question neither relies on your faith, in this instance, nor upon my assertion; it resolves itself into this, Had they heads, or had they not? Were they, or were they not in a state of innocence? Allow me the assumption that they really had *heads*, and they had heads in a state of *innocence*. Now, the heads with which you are presented, are modelled agreeably to their primeval state—and as correctly so as it is possible for the most perfect imagination to conceive them to be. Inspect them closely, and inform me whether these *heads*, and heads in that *state*, display the organs of *Fear, Acquisitiveness, Secretiveness*, and *Destructiveness*? I omit *Self-Esteem, Love of Approbation*, and various other particulars, at present. Shakespeare himself, were he present, would never think of pronouncing these foreheads ‘villainously low;’ and Milton would at once, looking upon Adam, speak of his ‘fair large front.’ What, sir, is your opinion respecting the organs in question?”

The triumphant air with which this question was proposed, kindled the fire of resentment in the lecturer’s eye; but smothering the rising flame as much as possible, he drily, but sarcastically observed, that there were various points in theology, of which he was ignorant—as ignorant, perhaps, as the gentleman who proposed the question might possibly be of anatomy, but that

such a concession was no more disreputable to the medical profession, than it is for a lawyer not to be acquainted with every branch of chemistry, or disgraceful to divines themselves, because they are not agreed in their sentiments on theological subjects.

Mr. Caution thanked him for the concession, not forgetting to remark, that while it relieved him from the disagreeable necessity of giving a direct answer to the question, it confirmed him in the opinion, that he had not considered the subject of Phrenology in all its bearings, and especially in that which referred to Revelation. He further observed, that as it was more for the sake of the *multitude*, who were likely to be misled on the subject, than for any hope he entertained of the conversion of his opponent to the truth of Scripture, he would take the liberty of proposing the question to the assembly, which he at first proposed to him: and, turning more immediately to the auditory, and with the consummate art of an orator, he said,

“ I propose the question to each individual, which Paul proposed to King Agrippa, ‘ Believest thou the prophets?’ adding, while dropping his voice in a plaintively persuasive tone, ‘ I know that thou believest.’ ”

“ Yes,” was echoed and re-echoed through every part of the hall—“ prophets, evangelists, and apostles !”

"Having obtained your assent, ladies and gentlemen," replied Mr. Cautery, "to the truth of Scripture History, I go on to prove—and I trust to your satisfaction, that the organs in question, as defined by Phrenologists, are not to be found in the heads of our first parents in their paradisiacal state."

He then exhibited the casts, twirling them round between his hands, and pointing at them, with all the significance in his action, which is frequently to be found in his words; the lecturer, meanwhile, afraid of his antagonist's increasing ascendancy with the audience.

"The definition of *Acquisitiveness*," remarked Mr. Cautery, "as given in the *Phrenological Transactions*, reads thus,—holding the volume at the same time in his hand :

"'This faculty produces the tendency to acquire and possess in general, without reference to the uses to which the objects, when attained, may be applied. It takes its direction from the other faculties, and hence may lead to collecting coins, paintings, minerals, and other objects of curiosity or science, as well as money. Idiots, under its influence, are known to collect articles of no intrinsic value. When the propensity becomes too energetic, it produces avarice; and even a moderate proportion of it, when it is not regulated by some of the higher sentiments, as conscientiousness, love of approbation, or fear, may produce theft. ESTABLISHED.'"

* It may be proper to observe, that on an examination of the work referred to, every reference was found strictly correct, and the reporter takes the liberty of noticing the pages, &c. The reader may consult, in this instance, p. 70.

With his fore-finger employed as a "place-keeper," which was pressed between the leaves by his three remaining fingers and thumb, Mr. Cautey proceeded with his comments. "Not any one," said he, "will for a moment imagine, that if our first parents had the organ of acquisitiveness at all, it was so ample in its development as to lead them to indulge either in '*avarice*' or '*theft*,' or that, *idiotish* like, they would indulge the propensity so far as to begin 'to collect articles of no *intrinsic value*.' They had too much *conscience* than to yield to the two former, and too much *wisdom* to give way to the latter. Since their *state*, therefore, precluded the possibility of indulging the *propensity*, I can prove, that if they possessed the *organ*, it must have been placed there in vain; and we are authorized to affirm, that God created nothing in vain.* It appears from the history of the creation, that such was the bountiful grant of the Supreme Being to our first parents—having *given* them fish, fowl, beast, and every creeping thing possessed of life, together with every herb, tree, and fruit in abundance, that there was not any thing of importance, or essentially useful, to *acquire*.† They were under their Maker, sole proprietors of the world; their dominion ex-

* Isai. xlv. 18.

† Gen. i. 26—30.

tended over earth, air, and ocean, with all their productions and inhabitants. For them to have commenced the work of *collecting* for the sake of *possessing*, would have been equally as unnecessary as for a miser to attempt to collect monies which he already had hoarded up in heaps, and safely under the protection of lock and key. There was no one to dispute the right of an inch of soil with them ; and if it had been possible to have brought the whole creation to a point, and placed it immediately beneath their eye, it would have imparted less delight to them than in its scattered forms, where they might walk abroad and indulge themselves in reflecting on the variety and immensity of what was stretching in beautiful perspective before them."

The old gentleman, before noticed, and whose importance Mr. Cautey began to feel, gave him a significant nod, and then glancing his eye at the lecturer, with a shrug of the shoulder and shake of the head, vociferated, "Go on to the next, sir, and add at the close of what you have just advanced, 'ESTABLISHED.'" The lecturer, in the interim, sat as patient to his task of hearing, as a bird upon its eggs during the period of incubation, unwilling to remove apparently lest he should be disappointed of the hatch. With such encouragement, it was natural for the speaker to proceed.

“ Under CAUTIOUSNESS,” continued he, “ *Fear* is thus remarked upon by Phrenologists :

“ ‘ The emotion of *fear* is familiar to mankind in general ; yet many celebrated metaphysicians do not treat of it as a primitive feeling. It is admitted as such in Phrenology, in consequence of numerous observations. The faculty produces doubts, hesitations.’ ”

“ If it be familiar to mankind in general,” a person remarked, interrupting Mr. Cautery, “ Phrenologists must have it in common with others ; but how does it come to pass,” inquired he, “ that it is so seldom manifested in reference to their system,—that *ascertained, established, &c.* are terms which are everlastingly dropping from their lips ?”

“ Do not,” remarked another, with the authoritative tone of a master, “ interrupt the gentleman.”

“ ‘ The faculty,’ ” proceeded the speaker, “ ‘ produces doubts, hesitations, caution, circumspection, or timidity, and fear, according to the degree in which it is possessed, and the other faculties with which it is combined.—Many of the lower animals are remarkable for cautiousness, as the crane and the rook, and they have the corresponding portion of the brain largely developed.’ ”*

On closing the book again, he said, “ The organ of fear was as *unnecessary* in a state of innocence, as the one which has just occupied

* Trans. Phren. Soc. p. 44, 73.

our attention. God was not so much the object of fear as of *love*, and a holy familiarity seems to have subsisted between Man and his Maker.* From every thing being pronounced ‘*very good*,’ and having full permission to convert the *fruits* of the earth—the fruit of the tree of knowledge excepted, into articles of *food*,† it is unreasonable to conclude that he had any occasion to fear partaking any thing of a bad, pernicious, or poisonous quality. Nor was there the slightest ground for fear from either fish, fowl or beast, whether in the shape of a shark, a vulture, or a tiger, for over these he exercised absolute dominion;§ and as a proof of his acknowledged sovereignty, when the different creatures were brought before him to receive their respective names, not so much as one of them offered him the smallest violence. And whatever might have been the case, after the creation of Eve, Satan, and other fallen spirits, could have excited no painful apprehensions, because they were never once heard of till the serpent appears at the fatal tree;—and the tree itself was the test of *obedience* rather than an object of *fear*. We come, therefore, to the same conclusion as in the preceding case, that if there was no proper object of fear, either in reference to things animate or inanimate, there could be no ‘primitive feeling’ of that na-

* Gen. ii. 19. † Chap. i. 31. § Chap. i. 26.

ture excited, and if no *fear*, consequently—agreeably to the doctrine of Phrenologists, no *organ*.”

Pausing a moment, old Mr. Puncture availed himself of the opportunity of saying, “I wish to be candid, and I hope the speaker and the audience will excuse any apparent impertinency, but I must say, though every thing else appears satisfactory, I have some slight doubt respecting the *tree*; I cannot but persuade myself that it must have been some remote object of fear, from the dreadful effects it was believed to produce: however, the organs could not be *largely* developed, and fear, we know, is more an associate of *guilt* than of *innocence*.”

Notwithstanding the old gentleman’s professions of candour, he evidently seemed disposed to make himself merry at the expence of the lecturer, who rose from his seat and accosted the assembly, with

“Really, ladies and gentlemen, I am utterly at a loss to comprehend what this has to do with phrenology.”

“Give him time,” replied Mr. Puncture; “he is veering round to a point, and we shall have it by and bye.”

“I wish,” returned the lecturer, sitting down with considerably less patience than he had hitherto evinced, “that the speaker would condense

his thoughts, and occupy less of the time of the meeting."

"Most of us," rejoined another gentleman from the centre of the hall, "listened four successive evenings to the lectures delivered, which went to establish the system, and we ought to give a patient hearing to its demolition—if such be its destiny."

"Its destruction," said the lecturer, starting from his seat again, and with considerable feeling—"its destruction, sir, is impossible; you may as well attempt to destroy nature itself."

An odd circumstance is reported to have produced a feeling in favour of Mr. Phrenetic just at this juncture, by those who were in its immediate neighbourhood. An elderly maiden lady had introduced her favourite lap-dog into the hall with her—not with any view to profit by the remarks and exhibitions of casts from heads similar to its own, but as her constant companion; and while tapping the floor with one of its hinder legs, in the act of disencumbering itself of some of the Indian tribes which had taken up their residence with it during its stay in the room, a friend of the lecturer's remarkably quick in hearing, caught the sound, and taking it as a signal of approbation, began to beat time with the animal, by applying the heels of his shoes to the floor. They continued to drum in partnership with each other,

till the noise was caught and followed by a third, and a fourth, and a fifth—a little slow and reluctant at first—but increasing till there was a complete dirl in his favour. It was like the shout of victory—his countenance beamed with smiles—while Mr. Caution, though confident of ultimate success, appeared a little discomposed, from the possibility of being deprived of a patient hearing.

“Proceed, proceed, sir,” said Mr. Puncture, “and add, in spite of lap-dogs and shoe heels,—yes, in spite of these, add at the close of your last remarks, ‘ASCERTAINED.’” It was thus; by the way, a knowledge of the above circumstance was discovered, the singularity of the expression having provoked inquiry, nor less had provoked Mr. Phrenetic, when he was advised of the fact.

Freedom of speech being once more granted, Mr. Caution, observed, “SECRETIVENESS is another of those organs, which phrenologists consider established, and is defined as follows :

“ ‘Men and animals are occasionally liable to the assaults of enemies, which may be avoided by concealment, in cases where strength is wanted to repel them by force. Nature, therefore, has implanted in both, an instinctive tendency to conceal, which, according to its degree of intensity, and to the direction which it receives from the other faculties, may produce prudence, slyness, or cunning. In man, it serves an important purpose, various thoughts, desires and emotions, arise involuntarily in the mind, the outward expression of which requires to be regulated by judgment. Secretiveness produces the instinctive tendency to conceal and suppress these emotions, and hence it acts as a restraint on the mani-

festation of the feelings, till the understanding shall have decided on their propriety, and probable consequences. A certain portion is indispensable to the formation of a prudent character. Those in whom it is deficient, are too open for the general intercourse of society. It becomes dangerous and hurtful only when abused, and then it may give rise to lying, duplicity, and deceit, and it supplies the cunning necessary to theft.”*

“All *dat* be *vare* good,” said a sprightly little foreigner, who was standing towards the front of the bench of casts, and had been occasionally observed to look round on the audience, with his quizzing glass in his hand; “I have myself *hared* Mr. Gall and Spurzheim affirm *de* same, and support *dare* system *vell*.”

“All that is possible,” resumed Mr. Cautey, “and to persons who have skimmed over the surface, like a swallow across the bosom of a lake, the theory might appear admirably supported. But whatever ‘Nature,’ so called—and much is attributed to this fair dame, by persons who are either ignorant, ashamed to acknowledge, or wish to be rid of a first cause, may have ‘implanted’ in ‘animals,’ she will be found to have done very little for Adam in this respect, previous to his apostacy. There are but three probable instances in which ‘Secretiveness’ could have been of service to him—in the concealment of his *person*, his *property* or his *thoughts* and *desires*. As he

*Trans. Phren. Soc. p. 70.

was not liable to the assault of enemies—not even of beasts or reptiles, none of which, as has been observed, had it in their *power* to excite his fear, the concealment of his *person* was unnecessary; and though naked, yet being destitute of *shame*,* there was no occasion to guard against exposure. The last remark, perhaps, demands an apology, because of its plainness; and yet there is as much reason to blush for the cause which reduces us to the necessity of employing such great plainness of speech.”

“The worthy lecturer himself,” said Mr. Prober, “if I am correctly informed, will support you in this case, who, after two or three plain remarks on ‘Amativeness,’ which ‘gives rise to the feelings which attract the sexes so strongly together, and is the source of that kindly interest which either sex feels in all that relates to the other, as well as to the stronger impulses of desire,’ regretted—a circumstance much to be lamented considering the tenderness of his years, and the liveliness of his nature, that, from the mixed character of his audience, he could not so fully enter into a discussion of that organ as he otherwise felt disposed to do.”

“I am here, sir,” said the lecturer, springing from his seat, “and ready to defend my conduct.”

* Gen. ii. 25.

"And you will defend the conduct of my friend too, sir," rejoined Mr. Prober, "as it is in humble imitation of your own. You will certainly not be angry with your own face, because he is the mirror into which you are summoned to look."

"I cannot stand in this place, ladies and gentlemen, and have myself thus insulted," returned the lecturer, addressing himself to the auditory.

"As the appeal is made to this quarter, I only have to observe, as an individual," said Mr. Puncture, whose voice was becoming rather agreeably familiar to the assembly, "that if you cannot *stand* to it, you must resume your former attitude and *sit* to it; for as chairman of the meeting—and such we are bound to consider you from your situation, we cannot think of your quitting the spot till the close of the service."

On reluctantly, yet for the credit of his cause, resuming his seat, Mr. Cautery proceeded; "Without occupying your time, by apologizing for the digression, I have to observe, that the concealment of *property* would have been as ridiculous as the concealment of his person was unnecessary; for the earth and its fulness were made over to man as a *deed of gift* from his Maker, and there was not a villain in the whole world of whom he entertained the smallest suspicion. With regard to his *thoughts* and *de-*

sires, it is impossible to conceive why he should attempt to conceal these ; because he himself being pronounced ' very good,' and having been created in the ' image of God,'* there was not a thought, desire, or emotion, but what could bear the light, and would have appeared as well ' without doors as within.' I now proceed to the organ of ' DESTRUCTIVENESS.' "

" But first add to the close of the other," exclaimed a young spark, "' ESTABLISHED.' " This was received by the audience with rather an ill grace ; the term had become stale—the young man wished to obtain the credit of sprightliness—and it was thrown from every stomach, with an awkward screw of the mouth, like an emetic. The lecturer himself began to recruit a little—a gleam of sunshine darted across his face—and he appeared to entertain a distant hope that his antagonist was included in the censure.

" Destructiveness," said Mr. Cautery " is defined as

" ' The propensity to destroy in general. When it is energetic, it adds force to the whole character. It furnishes the threat of unpleasant consequences in case of disobedience, which gives weight to command. If it is found in combination with a full developement of the higher faculties and sentiments, it materially aids in the production of a character fitted for great achievements. It does not necessarily lead to cruelty ; on the contrary, when benevolence and the higher sentiments are strong, it may be employed, with full effect, to

* Gen. i. 26, 31.

promote, by the exercise of a just severity, the purposes of virtue. It leads to crime only when too energetic, and when the sentiments which should counteract it are not sufficiently powerful. The organ is conspicuous in cool and deliberate murderers, and persons habitually delighting in acts of cruelty, who are generally found to be deficient in the higher sentiments. This faculty, and the preceding (Combativeness) give the tendency to Rage.'**

After reading this definition, he sprang upon the reply, like a beast upon its prey, and said, "As we meet no where with murders, till the martyrdom of righteous Abel, it is fair to infer that there were none. If our first parents, therefore, had the organ of *destructiveness*, it must have sought gratification in the irrational part of creation. Admitting this to have been the case, it could not be otherwise than *largely* developed, for nothing but *wanton cruelty* could have prompted them to such a work. The game of destruction could not have been played for the sake of personal *safety*, for *food*, for *raiment*, or because earth, air, and water, were *overstocked* with inhabitants.—The creatures were all *harmless*, and in *subjection*.†—Adam and Eve had the *fruits* of the earth assigned to them for *meat*,‡ and the *grant* of *animal food* was not made to man till the time of *Noah*.§ Being in a state of *nudity*, and *without shame*,|| they

* Trans. Phren. Soc. p. 69.

† Gen. i. 26. chap. ii. 19. ‡ chap. i. 29. § ix. 3. || chap. ii. 25.

neither had occasion for the *skin*, the *hair*, nor the *wool*, for covering; and a sufficient portion of *time* had not elapsed, from the creation to the fall, for the brute part of creation to have multiplied so enormously as to render death necessary. But what renders the argument triumphant is, that *destruction* can only be associated with *sin*, as cause and effect, and sin not having been introduced, they were incapable of destruction."

Loud, and reiterated applause, succeeded; and one thing could not but be observed, that several persons began to feel their heads, not a few of whom were convinced, though only in possession of the preparatory part of the argument, that the *bumps* into which they had previously persuaded themselves, were diminishing in size, and that, in a little time, their heads would be as even on the surface as were those from which they all sprung. Such symptoms as these, while they reminded Mr. Cautery and his friend of the people of France,—for Bonaparte one day and Louis the next, enabled him to proceed to the close of his argument with comfort.

"It has been rendered plain, I trust," said he, "that our first parents had neither the organs of ACQUISITIVENESS, of FEAR, of SECRETIVENESS, nor of DESTRUCTIVENESS, *prior* to their defection; and yet it can be made equally plain, that the whole of these faculties, propensities,

emotions,—or whatever Phrenologists may please to name them, were manifested by them *after* their defection. They displayed '*Acquisitiveness*,' on what might be denominated the fall of the mind, in wishing to *acquire* a knowledge of good and evil, and in *collecting* together a few fig leaves,* the former of which was not thought of till they began to tamper with the serpent, and the latter was not resorted to till they yielded to his solicitations. They manifested emotions of '*Fear*,'—'I heard thy voice in the garden, and I was afraid ;'† language unknown, as well as emotions unfelt, till now. They were equally distinguished for '*Secretiveness* ;' for they '*hid themselves from the presence of the Lord God amongst the trees of the garden.*'‡ On the subject of '*Destructiveness*,' it may be remarked, that while God '*made coats of skins, and clothed them,*'§ the probability is in favour of *Adam* having *killed* the beasts by whose hides he was thus benefited,—killed them at the divine command, and offered them to his Maker, as a sacrifice for the sin of his soul, in the same way in which his son Abel afterwards presented 'the firstlings of his flock.'”||

“ Now, sir,” observed Mr. Cautey, turning to the lecturer, and taking up the two casts sup-

* Gen. iii. 1—6, 7. † ver. 10. ‡ ver. 7, 8. || chap. iii. 21.
§ chap. iv. 4

posed to be taken from the heads of our first parents, *after* their apostacy, “ I have hitherto chiefly directed my discourse to the auditory, and I at present address myself to you. The following I understand, and correct me if I am wrong, are some of the acknowledged principles in the doctrine of Phrenology,—

1. That the *thinking principle* of man, can neither act, nor be acted upon, except through the *medium* of the *corporeal organs*.

2. That the *brain* is the *exclusive* organ of the mind,—mind, as comprising the whole of our emotions, feelings, propensities, and sentiments.

3. That the *brain*, covered by the *dura mater*, presents a *form* corresponding to that which the *skull* exhibits; or, in other words, whatever may be the *external forms* which the skull assumes, the brain, provided the skull were taken off, would be found to correspond in figure and size.

4. That there is always a *concomitance* betwixt particular *talents* and *dispositions*, and particular *forms* of the *head*; and that the method of comparing the *power* of *manifesting* particular *mental faculties* with the developement of particular *portions* of the *brain*, is strictly philosophical.”*

While a nod of assent was drawn with some reluctance from Mr. Phrenetic—not arising from any inaccuracy in the statement, but from the peculiar state of present feeling, the old maiden lady, whose lap-dog had occasioned such a peal in his favour, observed to a friend sitting next her, that the last sentence was involved in considerable obscurity.

* Trans. Phren. Soc. p. 27, 98, 8, 9, 28.

"That is not at all improbable, madam," replied Mr. Cautery, who happened to overhear the expression, "but, I have laboured to retain, not only the sentiments, but, as much as possible, the very language employed by the Phrenological Society, to the pages of whose Transactions, I beg leave, as usual, to refer."

"The statement is correct, sir," said Mr. Phrenetic, "and I pledge myself to its support."

"It is no small gratification to me, sir," returned Mr. Cautery, "to find a friend even in my opponent: then, pointing to the casts, and looking him full in the face, "compare them, sir," continued he, "and you will not find a particle of difference, either in the *figure* or *size* of the *heads* of Adam and Eve, *before* and *after* the fall. There is the same *quantity* of *brain*, and the same *form* of *skull*. If you cannot believe your *eyes*, let *reason* decide. It has been proved, as far as such a subject is capable of proof, that neither Adam nor Eve had the propensities of *Secretiveness*, *Acquisitiveness*, nor *Destructiveness*, any more than the emotion of *Fear*, prior to their defection—that such propensities and emotions, in fact, are incompatible with a state of *innocence*; and Phrenology itself comes to my aid, and proves, that, as the *organ* is always indicative of the *propensity*, consequently, there *can* be *no organ* where there *is no propen-*

sity. Now, *subsequent* to their delinquency, they must either have *had* the organs of *Destructiveness, Secretiveness, &c.*, or they must have been *without* them. There is no alternative. If they had them, *how* and *when* did they appear? Are we to suppose that the Divine Being scattered those *bumps* over the head, as the briars and thorns of its curse, in a manner somewhat analagous to his proceedings with the earth? Or can we, for a moment imagine, that the *moral evil* of eating the forbidden fruit, could produce the *physical effects* of changing the *form* of the *brain* and of the *skull*—of moving the one either *backward* or *forward*, and of giving to the other certain *indentations* and *elevations*? We may just as well close in with the poetical notion of painters and engravers, who, in their representations of the Arch Fiend, would induce us to believe, that the *mental apostacy* of beautiful and angelic beings, so completely metamorphosed their external appearance, as to fix a tail—*Monboddio*-like, in every posterior, plant a brace of horns on every head, and cleave the feet of every one of them asunder, like the foot of a hind or a calf; or expect to see moral evil in the present day—say, a lie, an oath, the profanation of the Sabbath, or a fit of drunkenness, followed by a large wain on the back of the hand. For my own part, I could as soon believe that moral evil

made a transfer of the eyes to the chin, and of the nose to the forehead, as that I can believe there was any change effected in the heads of our first parents, in consequence of the propensities and dispositions induced by their degeneracy. Such propensities and dispositions were not *anterior* to, but the *effect* of, and *consequent* on their apostacy,—and would have been *unknown*, and have remained *unexercised*, in the same world, surrounded by the same objects, and in the possession of the same heads and brains, to the exit of time itself, in a state of innocence and perfection : and this ought to lead us to look more at the *heart* than the *head* ; and a few lectures on the subject might be of service to some of the members of the Phrenological Society, beyond the circulation of the blood of which, they seem not to have proceeded, but which, in the Scriptural acceptance of that term, comprehends, in its connections and associations, every thing that is important to man."

Mr. Phrenetic was just rising from his seat, with a view to address the assembly, when he was checked by Mr. Caution, who said, " I have not done yet, sir ; if our first parents had no organs, I mean such as are assigned to those dispositions by Phrenologists, what becomes of Phrenology, which speaks of ' a *concomitance* always betwixt particular *talents* and *dispositions*, and particular

forms of the head? And, till Phrenologists prove, that *moral* causes are capable of such *natural* effects, their assertions, in other cases, are unworthy of credit. The *destruction of life*, for instance, is often the result of *office of command*, of *necessity*. The *game-keeper*, who happens to inherit the situation of his father, without possessing his father's *bump*—supposing him to have had a slight elevation, may, through the force of *habit*, acquire a *delight* in the work of destruction.—The poor boy, who previously sickened at the sight of blood, is put apprentice to a *butcher*, in the course of time, he can bleed a calf, half a dozen times, to whiten its flesh, before it receives the final stroke, or send his knife through the neck of an innocent lamb, almost speaking to him in smiles, without a momentary pang. The poor girl, who has the misfortune to serve as *cook* in a respectable family, has to twist round the neck of a pigeon, cut the throat of a turkey, or chop off the head of a duck,—and she is brought, through custom, to do it without ceremony; whereas, if afterwards, she were to have the good fortune to meet with a second Whittington, and were to become Lady Mayoress, she would soon learn to sicken at that, which—before her fellow servants at least, was next to amusement.—Or look at the hecatombs that were sacrificed at the express command of

God, under the Old Testament dispensation,—beginning with Adam's righteous son, and terminating with the last lamb that was slain in Jerusalem! Are we to infer that the Lord only chose these for the work of destruction, who could boast of corresponding organs; or that a holy man of God, *averse to all other kinds of blood-shedding*, could not take a *sacred delight* in such sacrifices, without an ample development of the organ of Destructiveness? Push the doctrine to its utmost, like an animal already on the point of expiring through excessive riding, and every child that kills a fly, every chambermaid that cracks a flea, and every mother that seizes a 'scotch grey' by the cuff of the neck, which has been tormenting her offspring, must possess the organ in question. Some females, having started a flea from its cover in the morning, have been as earnest in the chase, and have come in at the death, with as much delight sparkling in their countenances, as some sportsmen have experienced in pursuit of higher game, when they have returned home in triumph with the brush, which has decorated the head of the horse, like a nodding plume. And because they take a *delight* in such work, are they to be branded above the ear, with No. 6, like the genuine descendants of Cain, as a race of *Destructionists*? But I forbear pursuing this train of thought further."

“ And well you may, sir,” said the lecturer, who entertained a distant hope of substituting prejudice for argument, by directing the hearts of the audience to the plainness of the costume, rather than their heads to the reasons which such drapery was destined to clothe,—“ and well you may, sir, for such similies are not fit to be heard—are utterly beneath the dignity of such an auditory and such a place.”

“ What,” inquired an old quaker gentleman, “ has he bitten thee ?”

“ Do not,” rejoined another, “ add insult to conquest.”

“ The audience is insulted,” said a young lady, who had received some attentions from Mr. Phrenetic, “ and I am resolved not to sit and bear such vulgarisms.”

“ Stop, madam,” replied Mr. Puncture, who sat next her, and who took her by the hand as she was rising, “ though it concerns the Head-Piece, it is a low subject, and merits no better treatment. You have permitted the lecturer to run away with your brains, allow this gentleman to replace them. He proceeds rather roughly with his work, having probably received the rudiments of his education under the Whitworth doctors, but he seems to know what he is doing.”

At this moment, terrible to relate, the princi-

pal piece of timber, which supported the bench, upon which the casts of the lecturer were placed, gave way, and the whole collection was precipitated to the ground, in front of the audience. A general panic seized the assembly ; and it was a matter of doubt whether the *bench* itself did not possess the *organ* of *Destructiveness*, till it was ascertained, that, with the exception of two or three grazed skins, the foot of an elderly matron, who was troubled with corns, the lecturer sustained the most serious injury in the mutilation of his images : and it was certainly a most appalling circumstance, to see a whole regiment mowed down at once, like corn before the reapers, among whom were a number of worthies, such as Drs. Gall, Spurzheim, Johnson, Newton, and others, lately on the same board, and by the side of Thurtell, Haggart, Bellingham, Mary M'Innes, and a host of other murderers, and now on the same floor, some without a nose, others with only half a head, and not a few more with their heads as completely severed from their shoulders, as though they had but just been drawn from the guillotine. The assembly, like a forest in a storm, continued some time in wild commotion, and never was a poor stucco-merchant, or an Italian boy, elbowed in a crowd, with his kings, queens, generals, cats and parrots, falling like a shower

about his ears, in a more piteous plight than was Mr. Phrenetic, who seemed perfectly alive to the time and expence requisite to recruit his forces, and to place them, rank and file, with his equally shattered cause, in front of a respectable audience. To console him in his distress, and by way of salvo for any pain of mind which had been occasioned, Mr. Anodyne, a benevolent gentleman, proposed that a collection should be forthwith made, in order to meet the expences occasioned by the catastrophe. Mr. Cautery objected, as it would only enable the lecturer to perpetuate the errors which he had for some time made it his business to propagate; intimating at the same time, his readiness to contribute his quota towards raising a fund, in order to set him up as a wholesale dealer in walking-sticks, in which line of business he might have full scope for the exercise of his ingenuity, in the construction of some new heads for gentlemen's canes, and in the delivering of some exquisite lectures on their utility. With these words, he contrived to make a bow, for which the suppleness of his joints was but ill adapted, and immediately disappeared with his friend, Mr. Prober, who was linked to him as closely as his shadow.

PART II.

THE BARGE.

"Were you," inquired Mr. Cautey of Mr. Prober, tapping him upon the shoulder as he passed along the street the next morning,—
"were you in company with me last night?"

"That is a singular question," replied Mr. Prober; "pray, what is your opinion on the subject?"

"Why, to say the truth, my Head-Piece is in such a bewildered state, that I am scarcely able to decide."

"Where were you?"

"At the Lecture Room."

"What was the subject?"

"Phrenology."

"Who was the speaker?"

"Myself."

"What arguments did you employ?"

"One of those which I have employed to you in private, viz. that deduced from our first parents."

"Why, you have played off one of your best; it was like removing the principal pillar which he had to support his fabric."

"What, you refer to the crash which we had? and yet you seem so grave, that I scarcely know

whether to give you credit for having been present on the occasion."

"Most marvellous!"

"Marvellous! Aye, so much so, that the argument appears the only *real* part of what has been supposed to transpire. But more of it hereafter—the horn is blowing—the packet is about to sail—what, you laugh?—there must be something in it."

On entering the vessel, Mr. Canterbury found a vacant space upon deck, where he walked backward and forward, ruminating on the past, with his great coat on, a silk handkerchief round his neck, with his chin, mouth, and a slice of his nose buried in it, and the brim of his hat throwing its shadow over the upper part of his face, the whole performing the office of a visor. His step was hurried, keeping pace apparently with the rapidity of his thoughts,—his hands folded behind his back—and his eyes generally fixed upon the boards along which he paced. The vessel was soon on its way, and when she had proceeded about a mile down the river, Mr. Canterbury was awoke from his reverie by a small boat appearing along-side, and striking the barge. A gentleman leaped on board, and who should it be but Mr. Phrenetic, the lecturer! Two large boxes were handed upon deck after him; the remains, it was concluded, of his casts.

Mr. Cautey was passed without being recognised, as Mr. Phrenetic proceeded to the cabin.

"Is this," said Mr. Cautey, soliloquising with himself,— "is this the mere effect of imagination, or is it real? or am I asleep, and yet dreaming?"

In answer to such queries, and like a person partly conscious of it, and attempting to produce wakefulness, he shook himself in his clothes, as if he had been attempting to shake off the nightmare, and leaped two or three feet from the deck. The principal thing which seemed to bring him round again was, the circumstance of seeing himself the object of laughter and remark among the more observing part of the passengers.

A shower of rain drove him, with several others, into the best cabin, where the company appeared large and genteel. He took his seat in one of the least conspicuous parts, and being still muffled up to the ears, remained apparently unknown. In glancing round upon the company, from beneath the brim of his hat, which he was unmannerly enough to keep on, he seemed to have an indistinct recollection of several faces, and on closer inspection, found several persons who had been his auditors the preceding evening, though otherwise perfect strangers to him. The lecturer was in conversation with a gentleman, and two or three ladies;

and the following are some of the fragments which have been preserved.

Lecturer.—"I should not have left so soon, had it not been announced for me to deliver a course of lectures at G,———, which have to commence to-morrow evening."

Gentleman.—"You will be but ill prepared, sir, I am afraid, from the unfortunate accident which befel your specimens last night."

Lect.—"I shall be short of a few casts to support particular positions : but what was infinitely more vexatious was, the want of an opportunity to reply to the remarks—for argument was out of the question, of the religious fanatic, who spouted at such length to the audience."

First Lady.—"He must have rendered himself extremely obnoxious to the greater part of the assembly."

Second Lady.—"A few canting hypocrites excepted."

Third Lady.—"Even the more religious part of the company must have been disgusted with his cant, and shocked at his levities."

Second Lady.—"I admire, like the mother of Cœlebs—*consistency* : levity with levity, religion with religion."

Gent.—"You might perceive a great deal of art in it ; he appeared to employ the lighter parts of his speech as cobwebs to catch attention, for

what, he deemed, more weighty and more important matter."

Third Lady.—"Really, brother, I think you give him credit for more dexterity than he possessed."

First Lady.—"I think so too."

Lect.—"He was exceedingly empty and self-opinionated; and not any thing would have afforded me greater pleasure, than to have had the opportunity of submitting a cast from his head for the inspection of the assembly. I should have had no great difficulty in demonstrating, to the perfect satisfaction of all present on the occasion—and his speech would have borne me out, that *his* head was not remarkable for an ample developement of any of the higher intellectual organs."

"The original is here, sir," said Mr. Cautey, stepping up to him—taking off his hat—and unmuffling his face; "and if you would prefer an examination of it to a cast, it is perfectly at your service, so long as you permit the trunk to go with it."

The lecturer appeared as though he had been visited by his opponent's spectre—the gentleman by his side diminished in size, and shrunk like a snail into its shell—the ladies shrieked, and fell back in their seats—the whole of the passengers, like the assembly the preceding even-

ing, were thrown into a state of surprize and confusion—and before Mr. Cautery was well aware, the master of the vessel seized him by the throat, and one of the men had his arms pinioned by his side. Old Mr. Puncture, who had stood his friend in the Lecture-Room, and who, till then, had been unperceived by him, appeared on the floor, with his powdered wig, his gold-headed cane, and costume belonging to another century, and entered into an explanation, when the captain unloosed his grasp, and apologized for his conduct. Pardon was granted, and something like harmony was restored, with the exception of two or three north east looks from the lecturer and his party.

“ After the explanation given,” said Mr. Cautery, “ by the venerable personage, whom I begin to esteem as a friend, and revere for his wisdom, the company will not consider me, I trust, as the disturber of social order, if I now submit my head to the examination of the gentleman (referring to Mr. Phrenetic), to whom such examination would have yielded exquisite delight only the last evening. It will be of no small importance to both myself and the community at large; to myself, by ascertaining the peculiarities of my head, and to the community, by pointing out, from those peculiarities—indicative of different talents and dispositions, my

real character. Should I have the misfortune to carry about with me the organs of *Destructiveness*, just as a man may carry about with him a brace of pistols, ready charged with powder and ball, and only waiting—since the disposition must be there, an opportunity for the purpose of drawing the trigger, and firing from the top of each ear, where such organ is said to be situated, as from the batteries of some ancient tower, it will be necessary for the present company to be upon their guard. The doctrine may be new to some of the company, but it will receive illucidation as we proceed. I am the more solicitous to submit my head to phrenological test, because it is frequently in such a state, that I am totally at a loss to know what to make of it, and indeed what to do with it."

"I should really like to hear something on that subject," said a plain-looking agriculturist, apparently from Northumberland, who hawked the R up the windpipe, like the croaking of a rook, "for I am frequently in the very state which he describes himself to be, unable to know what to make of my head. When, for instance, I take a glass beyond my usual allowance, every thing seems swimming around me, and my head appears where my heels should be."

This produced a roar of laughter from those who heard the remark; and although the gentle-

man was at no great distance from hickupping out his words, yet he was not quite so far gone, as not to know that he had mistaken the province of phrenology.

"Omitting the examination of the head," said Mr. Puncture, in reply to Mr. Cautey, "a little conversation will enliven us."

"And enlighten us too," added another of the passengers.

"Proceed, then, sir," said the lecturer, directing his speech to Mr. Cautey, by way of bravado.

"With pleasure, sir," was the reply: "but like persons partial to the small sword, we shall touch some of the minor points, before we come into more immediate contact with each other, in order to give the main thrust. This, like brandishing our weapons, will put our arms into play for more sturdy exercise. It is part of your doctrine, that the organ of 'CONSCIENTIOUSNESS' is '*ascertained*,'* and you affirm, that

'Observation, by shewing that those who experience the sentiments of justice very powerfully, have a certain portion of the brain (No. 17) largely developed, while those in whom it is weak, have that portion small, has for ever settled the dispute among metaphysicians, whether or not there is in man a governing principle of moral rectitude and justice.'†

"Now, sir," continued Mr. Cautey, "I

* Trans. Phren. Soc. p. 76; which book he had in his hand, and announced the page.

† Ibid.

wish to know from what source this 'governing principle of moral rectitude and justice,' which 'is the fountaina of all human laws,' proceeds? whether it is *natural* to man, or whether it is the *gift* of God? in other words, whether man brings it into this world with him, or it is afterwards imparted to him by his Maker?"

"If there be any truth in Phrenology," replied Mr. Phrenetic, "it must be natural; it is a proper faculty, and the organ has been ascertained; it remains with you to prove the contrary."

"On Scriptural principles," returned Mr. Caution, "there will be no great difficulty in shewing its fallacy. It will be admitted by all who believe in Divine Revelation, that man is not now what he originally was, when he first came out of the hand of his Maker. The defection of Adam was adverted to in the Lecture-Room, of which both Mr. Puncture, and yourself, are aware. Adam, as a depraved or fallen creature, could only have children born to him of the same nature with himself: and, as a proof of the radical depravity of the one, the bump of *destructiveness* was found largely developed in Cain, and was fully displayed in the destruction of his brother; while the murdered brother had previously to bring sacrifices to God for the sin of his soul.* Moral corruption spread; for, 'God

* Gen. iv. 1, 9.

saw that the wickedness of man was great in the earth, and every imagination of the thoughts of his heart was only evil continually—the earth also was corrupt before God—and the earth was filled with violence—for all flesh had corrupted his way upon the earth,* David, who turned out as fair a character as many others of the Jewish race, goes into the very core of the case, and says, ‘I was shapen in iniquity, and in sin did my mother conceive me.’† He adds, by way of shewing its continuity, from the moment of conception—before even a bump could be formed, ‘The wicked estranged from the womb, they go astray as soon as they are born, speaking lies.’‡ ‘The carnal mind,’ says a New Testament writer, ‘is enmity against God; for it is not subject to the law of God, neither indeed can be.’§ So universal is the contagion, that we are assured, that, ‘The whole world lieth in wickedness.’|| Can we for a moment imagine it possible, that *conscientiousness* can spring from a *source* so polluted? Or that they are *coeval* with each other in their *existence*?”

“Will you prove to me,” replied Mr. Phre-netic, “that it is impossible for man to come into the world with these two opposite qualities, and

* Gen. chap. vi. 5, 11, 12. † Ps. li. 5. ‡ Ps. lviii. 3, 4, 5.

§ Rom. viii. 7. || John v. 19.

that the one, in the wise arrangements of Providence, is not intended to correct, or counteract the other?"

"I will prove to you," said Mr. Cautery, "and the texts already cited, support me in it, that there is only *one* of these attributed to man—and that is moral depravity: and if *conscientiousness* is not *natural* to man, there can be no *organ* for a *faculty* which is *not* in *existence*,—a point in which I shall be preserved in countenance by Phrenology itself, which states, that there is always a *concomitance* betwixt particular *talents* and *dispositions*, and particular *forms* of the *head*."

"Do you mean to assert, that there is not such a passage of Scripture as the following? 'For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another;'* do you mean, I say, to affirm that the doctrine of Phrenology is not supported from hence?"

"I mean to affirm," was returned, "that, whatever of *conscience* or *conscientiousness* there is

* Rom. ii. 14, 15.

to be found in man, it is not *natural* to him,—brought into the world by him, but is the effect of *grace*—grace given, not *anterior* to our birth, but *after* it, long after the *brain* and the *skull* have been *formed*: I say, after the brain and the skull have taken their form; for it is maintained by Phrenologists, that

“Any compression or alteration in shape which the head undergoes in birth, is usually of very short duration; and in all probability, at least in general, makes no difference in relation between the brain and the bones. So far, therefore, it is fairly imagined, the brain determines the form of the head, and not the bony covering; and it may well be doubted, if any after process, in the ordinary course of nature, invert this law.”

“All being thus *fixed*,” continued the speaker, “the faculty and organ of conscientiousness, if there at all, must then be formed. Unfortunately for Phrenology, some modern divines have discovered, that the gracious *Mediator* is expressly said to be that ‘True light which enlightens every man that cometh into the world.’† And they have happened to discover at the same time, that it is from this light that *conscience* proceeds. From hence it has been sagely inferred, that conscience is neither a *principle of light*, nor a *power of discernment*, but a *re-cipient subject*, which is capable of receiving light, and transmitting it to the *judgment*, in order to enable it to form a proper estimate of the

* Phren. Trans. p 113. † John i. 9.

moral conduct of its owner. It is roundly affirmed by those who seem to know something more of the subject than Phrenologists, that it is precisely to the *soul*, what the *eye* is to the *body*:—the *eye* is not *light*, nor a *principle of light*; nor can it, of itself, discern any thing; but it is a proper recipient of light, without which there is no vision:—as the sun, or in his absence, *borrowed* or *artificial light*, shines upon and through the different humours of the eye; so, objects within the range of vision are discerned: and as JESUS, the *true light*, by his SPIRIT, shines upon conscience, so a man is capable of forming a just estimate of his spiritual state. This light is both *directive* and *convicting*; and affords to every fallen soul a grand antagonist power by which man may resist evil;—by the proper *use* of which, those who are brought to GOD receive *more grace*;—and for the *abuse* of which, every man shall be judged in the great day. This light, *Jesus*, as *Mediator*, has imparted to all men, in all ages, and in all countries. It is this saving principle that has ever remonstrated against evil, shewed man his transgressions, shone upon his guilt, and convinced him of his impotency.”

“ Well done parson,” exclaimed one of the company.

“ He will make a tolerable Methodist

Teacher," rejoined Mr. Phrenetic, with a sarcastic grin.

"It affords me unspeakable felicity, sir," replied Mr. Canterbury, "to find that you yourself have begun to quote Scripture, and by adhering to the sacred text, we shall be the more likely to come to good and safe conclusions. But to proceed with the argument: As we cannot tell that any human being possesses conscientiousness till it is *manifested*, and as it is never manifested till *after* the age of *infancy*, it is reasonable to suppose that it is not given till persons are capable of *using* it—capable of doing that which it enables them to do, viz. to approve or condemn in cases of good and evil, right and wrong; if it were given *prior* to this, it would be given in vain—given to lie dormant, and it might as well lie dormant in heaven as upon earth—with God as with man. Besides, when *it* is given, the *bump* must be given with it, as the *indication* of the *faculty*: but have phrenologists made provision for *gracious* bumps in any part of their scheme? I believe not. This is not the whole, for if this is a faculty, *all* must have it—for *conscience* is possessed by *all*, agreeably to the passage cited by you; and if *all* have the *faculty*, all must have the *organ*: and if all have it, and it is thus so common, it amounts to no more than to say every man has a *head*, the notability of

which saying must strike every person with wonder ! But there are some difficulties in the way. 1. A man may have a *conscience*, and may still be without *conscientiousness*. Such is the case with all wicked men, whose consciences are said to be '*evil*,' and who, previously to their becoming conscientious, must have their 'hearts sprinkled from an evil conscience.*' Now, as it is not the organ of *conscience*, but of *conscientiousness*, for which phrenologists contend, men can only receive the *organ* with the *faculty*: that faculty, however, happens to be received by persons only when they become decidedly religious characters. St. Paul, St. Peter, and some of the other Apostles, appear not to have received the bump till late in life—if they had it at all. Notorious sinners, such as the dying *thief*, who have been converted to the truth about a quarter before 12 o'clock, or at the age of 70 or 80, could only at that period receive the organ, as it was only then they manifested the faculty, having lived, prior to that time, in opposition to every principle of justice. They had not the faculty before their conversion,—they had it afterwards. How the bump happened to occupy so elevated a station, and indeed how it came to make its appearance at all, will puzzle a phrenologist; and

* Heb. x. 22.

he will be very quick sighted indeed to discover a change in the *exterior* form of the *head*, consequent on a change of heart. 2. The Scriptures speak of 'a good conscience,'* and this good conscience, will always produce conscientiousness, for persons possessing it, preserve it 'void of offence towards God and towards man.'† But there have been instances of persons 'holding faith and a good conscience,' who have *put them away*.‡ Now, if the 'good conscience' was put away, conscientiousness would never stay behind. Query, Did the bump go with it? It must, if Phrenology be true; for where there is *no faculty*, there can be *no organ*. 3. Some have 'their consciences seared with a hot iron.§ I wish to know whether the same iron is applied to the skull?'

"Phrenologists," said Mr. Phrenetic, "are not reduced to the absurdities which your logic would charge upon them. They never assert that the organ disappears with the cessation of the faculty. On the contrary, they contend that 'the brain is a double organ'—'that parts of it situate on one side may be diseased, or actually lost, and yet that the manifestations of the mind may be carried on by its corresponding parts, which

* 1 Peter iii. 16. † Acts xxiv. 16. ‡ 1 Tim. i. 19.

§ 1. Tim. iv. 2.

are situate on the other side'—nay, 'that even the whole of one of the hemispheres of the brain may be destroyed, and that the other shall continue to manifest the mind.'* It does not follow, that in case of one side of a person being paralyzed, the members on that side drop off and cease to appear; they are there, but useless."

"Physically considered, sir," replied Mr. Cautey, "you are correct. But in cases of *apostacy* from God, the *mind* and all its *faculties* remain *entire*; and persons who have been once enlightened, possess the same *conscientiousness* of *right* and *wrong* as before, which implies the *exercise* of the *faculty*, and consequently its existence, but there is a want of the *conscientiousness* of *power*—power to do what the faculty otherwise suggests. But the truth is, it is not so much an *intellectual* as a *moral* quality; and, as such, stands connected with the *grace* of God; and as the grace of God is not imparted till *after matter* and *mind* are *formed*, it is consequently independent of either in its existence,—can flourish in the breast of a religious person in a state of mental derangement,—and reign in the soul, in the heaven of God, without the intervention of either *skull* or *brain*, or even a human body. Besides, if the faculty be the gift of God, and man's present and eternal happiness is involved in

* Trans. Phren. Soc. p. 104, 105.

it, is it not strange that some should be without it, and some should have it,—according to the doctrine held by Phrenologists. God does make a distinction in the endowment of intellectual and temporal blessings, and this is consistent with reason; but there would be no justice in giving the faculty of conscientiousness to some, and of withholding it from others. This would be the Calvinism of Phrenology.

“The organ of VENERATION,” continued Mr. Canterbury, “is open to the same objections, and may be overturned by the same mode of argumentation. You say,

“‘It inspires with the sentiment of respect; and, when directed to the Supreme Being, leads to adoration. It predisposes to religious feeling, without determining the manner in which it is directed.—When the organ is large, and that of self-esteem small, it gives the tendency to humility.’”

“As the honour of the Divine Being is deeply interested in this organ, it is natural to suppose, as he affirms himself to be ‘no respecter of persons,’† that he would not give it to one and withhold it from another. But 1st. Scripture affirms that, in a state of nature, every human being is without it. In the First Chapter of the Epistle to the Romans, from the 21st to the 32d verse, we have an ample detail of man as a sinner. And

* Trans. Phren. Soc. p. 74. 75. † Acts x. 34.

all men, uninfluenced by the Grace of God, no matter what the form of either the brain or skull, are thus described: 'The wicked, through the pride of his countenance, will not seek God; God is not in all his thoughts—The fool hath said in his heart, there is no God—The wicked say unto God, depart from us; for we desire not the knowledge of thy ways—There is no fear of God before their eyes, (whether Jews or Gentiles).'* 2dly. It is a fact stated by historians, that several tribes have been discovered in America, which have no idea whatever of a Supreme Being, and no rites of religious worship—that they pass their days like the animals around them, without knowledge or veneration of any superior power—and that some rude tribes have not in their language any name for the Deity, nor have the most accurate observers been able to discover any practice or institution which seemed to imply that they recognized his authority, or were solicitous to obtain his favour.† It is singular that whole tribes should be found without the knob of No. 14, towering like another mountain, on the globe of the head. This is rather astounding in Phrenology, but is easily accounted for on Scripture principles. 3dly. Persons of all ages and sects,

* Ps. x. 4. Ps. xiv. 4. Job xxi. 14. Rom. iii. 18.

† Robertson's America, vol. 2, p. 168.

who never *before* manifested any thing of either the faculty or the organ, have, *after* the grace of God has taken possession of them, manifested an ample developement of this organ. The Ephesians appear to have been very little better than the tribes just referred to; for the apostle speaking of their carnal state, says, 'At that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world.'* They had not even the organ of hope, it should seem. But after they had received the gospel, they were then no longer 'strangers and foreigners,' but 'of the household of God,'—'an habitation of God through the spirit.'† What is the inference, but that *veneration* is not a *faculty*, *natural* to any human being,—that it is induced by public instruction, through the influence of religious principles,—that God intends that all should possess the *disposition*, from the provision he has made for mankind in the gift of his Son, his Spirit, and his Word,—and that the disposition is never manifested by many, till thirty or forty years after the brain and the skull have taken their form. It may be remarked, too, that among those who venerated gods of bronze and of stone,

* Ephes. ii. 12. † verses 19, 22.

the natural tendency of the veneration they possessed was not to induce *humility*: for idolators are represented as '*proud*,' and becoming 'vain in their imagination,' in proportion as they recede from the worship of the true God.* We find veneration of *idols* and of *ancestry* large enough in Rome and in Greece; and yet, it is a fact, that the whole Roman language, even with all the improvements of the Augustan age, does not afford so much as a name for *humility*: (the word from whence we borrow this, as is well known, bearing in Latin a quite different meaning :) no, nor was one found in all the copious language of Greece, till it was *made* by the great Apostle? a presumptive proof this, that if the *name* was wanting, the *grace* itself was not very near. But the truth is, the doctrine of Phrenology, like heathenism itself, is unconnected with the whole system of experimental religion."

"I am quite of your opinion on that subject," observed a venerable gentleman, dressed in black, who was taken for a clergyman, and who, till then, sat in silence.

"It is very singular," observed Mr. Phrenetic, rising from his seat "that it should be considered opposed to revealed truth by some, and yet others complain of Drs. Gall and Spurzheim appealing to Scripture in support of their system."

* Rom. i. 21—30.

"True," returned Mr. Canterbury, "there has been a complaint of that kind, and justly so, in No. 49 of the Edinburgh Review, where the Doctors are charged with 'unmeaning quotations from Scripture.' And if their quotations are *unmeaning*, their scheme will derive little support from thence. It is roundly asserted by Phrenologists, that the soul of man 'Neither acts nor can be acted upon, except through the medium of corporal organs.'* Look this assertion full in the face, and see how it will bear upon the doctrine of the Holy Spirit's influence, inculcated in the Scriptures. 'The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.'"

"That makes nothing against the doctrine," replied Mr. Phrenetic, "for the corporal organ of *hearing* is at work, listening to the word preached, which is the occasion of the very influence about which you talk."

"So far," it was rejoined, "so good; but that influence is felt, when people are neither talking themselves nor listening to others. 'I will put my Spirit within you, and cause you to walk in my statutes.'† After this Spirit is *given*, it is then said of such persons 'He dwelleth with

* Trans. Phren. Soc. p. 27. † Ezek. xxvi. 27.

you, and shall be in you.* That Spirit is a *resident*, instructs,† comforts,‡ quickens,|| strengthens,§ witnesses,¶ and sanctifies. All these operations are going on in the soul without the intervention of '*corporal organs*.' The doctrine does not only strike at the root of a divine agency, but of an infernal one. Satan acts upon the spirit in drawing it to evil. He is styled 'The prince of the power of the air, the spirit who now worketh in the children of disobedience.'** While he works there, he is the 'strong man armed in his palace.'†† And profligate characters are under 'the power of darkness,'‡‡ in 'the snare of the devil, and taken captive at his will.'§§ Even good men are troubled and tempted with him. He is permitted to sift them as he did Peter. Now, I should be glad to know by what *organ* these spirits act, who have not now to enter either by the *eye*, the *ear*, the *nose*, the *mouth*, but are actually *inhabiting* the soul, and operating there."

"I am afraid," said Mr. Puncture, "that the gentleman will find it necessary to sound a retreat."

"Not so, sir," replied Mr. Phrenetic: "for according to the accommodating cant of the

* John xiv. 17. † ver. 26. ‡ ver. 26, || 2 Cor. iii. 6.
 § Rom. viii. 26. ¶ Rom. xv. 16. ** Ephe. ii. 2.
 †† Luke xi. 21. ‡‡ Col. i. 13. §§ 2 Tim. ii. 26.

pulpit, we are often told that God works by *means*; and what are the whole of the ceremonies of religion but so many means, employed on the external senses, to produce on the human spirit the effects stated? Besides, there are a variety of things, both in astronomy and philosophy in general, of which we have no indication in Scripture."

"That, sir, is no reply to the Scripture statement," was returned by Mr. Cautey. "What I have said does not deny that the Divine Being works by means; it shews that though means are *commanded* and generally *necessary*, yet it proves also, that he can work by speaking *directly* to the mind, without any external aid, or even the aid of the organs. Sir Isaac Newton's system of the universe is not found in the Bible, either as a whole, or in detail; but there is nothing in that system which goes to *contradict* the Bible. That is not the case with Phrenology; it is at *variance* with the Scriptures. Not only so, but go with your scheme to its utmost, and you will find that it will exclude the very *means* which you yourself adopt to suit your turn, and which may be considered the accommodating cant of Phrenology. Many of the African and other tribes give a certain form to the nose, the skull, &c. by compression, in infancy. It is admitted by Phrenologists themselves that any

compression or alteration of shape which the head undergoes in birth, is usually of very short duration,' plainly allowing of alterations by *accident*, and much more so through *design*. Now, if the head is so soft—and it should seem as though soft heads were on the increase, that it is capable of receiving almost any mould, does it not behove parents to be on the watch, and to employ proper means to keep down every unseemly and outrageous bump, and to promote the elevation of others?—By so doing, we might, by taking the heads of Sir Isaac Newton, Dr. Johnson, Boyle, Howard, Milton, Handel, and *St. John*, as models, have, in the course of a few generations, a world of astronomers, philosophers, moralists, poets, philanthropists, musicians, and saints. By paring off, or compressing every *profligate* bump, we may make them *virtuous* as well as *wise*, and then churches and chapels may be shut up, Bible and other religious societies, will be of no use, a great deal of money will be saved, judges, magistrates, juries, lawyers, &c. will be unknown; and from *physical causes* alone, the world may be rendered moral and virtuous. Alas, alas, for poor parsons! The gentlemen of the faculty will, in a little time, have the whole of the business in their own hands, and may, through the amazing improvements that are making, become the renova-

tors and reformers of mankind." Addressing himself more immediately to the party, he proceeded, "I do not mean to substitute this for argument."

The old clergyman, returned, "It is argument sufficient for the doctrine, and tends to place it in its own proper and ridiculous light."

"I have stated," said Mr. Cautery, "that Phrenology is incompatible with Revelation, and I am not convinced, that it is not at variance, in some of its details at least, with established facts in Nature. It is remarked, that the *skull* is not the cause of talent;* the reason of which statement is intended to prove, that it must be in the *brain*, which appears the most rational of the two, but for neither of which it is my object just at this moment to contend. It seems, however, that there have been instances in which some persons have been able to think, and have evinced different talents, *without brain*. Two of these are noticed by an eminent physician in Paris; persons who did not present a particle of brain in the cranium. This leads me to conclude, that in whatever important light the brain is viewed—and I candidly confess it important, yet more is attributed to it than is frequently borne out by matter of fact. Now, if the *skull*, as is contended†, always corresponds in form with

* Phren. Trans. p. 4.

† Ibid. p. 8.

the brain, the brain itself forcing those projections out in the skull by similar prominences and enlargements, like a die making its corresponding impression, then these persons, with no brain, ought to have had no regularly formed skull, or, if you please, not even the usual form of a head, and ought to have rolled on in existencelike worms. These are cases in which a set of theorists might be driven to the opposite extreme, by indulging in the belief, that, since there was no brain, the *organ*, as well as the *indication*, were in the *bone*: and, if the bone in one case, were to contain such marvellous powers, where would be the credit due to the brain in another?—They might even go further, and inquire, if the bone, in absence of brain, exhibited such indications in one part of the human system, why not proceed to peculiar indications in another?—Thus, a buck-shin might be an indication of *forwardness*, and a projecting hip that of *waywardness*."

"Bravo, bravo!" roared out an old sailor, 'half seas over,' with a hunch back, dashing at the same time an old quid of tobacco upon the cabin floor, and without being aware that the protuberance behind was an indication of his having been left in the *rear*,—preparing also for a fresh charge,—"bravo, bravo! there was not a man in Nelson's fleet, that ever shewed greater mettle than myself, and there

was never a better fellow at his pen than little *Æsop*,—but I never knew the cause of it before.” This, as in the case of the honest Northumbrian, operated on the lighter feelings to a considerable extent. After the company had again improved in seriousness,

Mr. Cautery proceeded,—“ My remarks are not intended to neutralize what has been advanced by distinguished philosophers and anatomists on the connection of the brain with thought, but only to shew that Phrenologists make more of it than they can support. The same may be said on its connection with animal life, not only in the two cases adduced in reference to thought, but in an ox having lived in a state of perfect health with its brain in a state of petrefaction, and in foetus’s having been born without a head. Phrenologists tell us that men differ in opinion relative to the seat of the soul,* and this seems to be advanced with a view, not only to establish their own theories, and to secure a favourable reception with the public, but as a solicitation for full latitude of research. But with these, and other facts before them, they ought to bring home the same cautionary suggestions to themselves, which they would impose as a check upon others, and to exchange the terms ‘Ascertained’ and ‘Established,’ for others more modest.”

* Phren. Trans. p. 5.

Mr. Puncture, willing to improve upon a previous remark, said, "I recollect a person observing once, that he was not at all surprised to find that our national and other public schools, both for boys and girls, were on the decline. He considered school-going little better than a waste of time, and thought that a useful and beneficial manufactory, on a new and extensive scale, might be established, with a view to counteract the blunders and malice of nature. He had no doubt that, when once the desired form of the head was fully ascertained, that some of the ingenious haft-pressers of Sheffield or Birmingham, might construct a box, which would gradually press the heads of infants into any form that might be wanted; and was of opinion that the persons employed would be able to command a supply of young people peculiarly adapted to fill any station in life for which they might be required."

Perceiving that this raillery gave too much occasion for the pity and contempt of the company, and that the lecturer was beginning to bend beneath it, Mr. Caution observed, "We shall return to the subject of internal religion. Take the celebrated Col. James Gardiner as an instance of the power of religion upon the human heart. All who have read his life will conclude, according to the doctrine of Phrenologists, that 'AMATIVENESS,' and 'COMBATIVENESS,' must have

been largely developed in him. His course of life, in its earlier stage, was licentious, and such was his predilection for the army, and for fighting, that he entered the army contrary to the persuasions and advice of his relations, and fought no less than three duels before he attained the stature of a man."

"Yes, sir," replied Mr. Phrenetic, who pounced upon this case with the avidity of a sparrow-hawk "and you will find that there was no change in this respect, for he continued in the army through life, and died fighting in the field."

"I think with you, sir," said the person whom Mr. Caution found conversing with the lecturer when he first entered the cabin, and to whom he constantly turned, as true as the needle to the pole, "I think with you, sir, that the gentleman is very unfortunate in his example."

"It may be so," Mr. Caution returned, "but I am not yet convinced of the fact. There are two points, which are of importance to the present case, which are left untouched. We find, that after his acknowledged conversion to God, he became, from having been one of the most *lewd*, one of the most *chaste*, circumspect, and conscientious among men. And on the subject of his military character, he remained in the army, not from a *love of war*, but from a *conviction*

that he was, in the order of God, in the situation which *Providence* had assigned to him, and that he might be rendered more extensively *useful* in that situation than in any other. So far was the organ of *combativeness* subdued, that after his remarkable conversion, he declined accepting a challenge, with this calm and truly great reply, which, in a man of his experienced bravery, was exceedingly graceful:—"I fear sinning, though you know I do not fear fighting." This is a distinction which Phrenology knows nothing about. Such a challenge, prior to his conversion, would have been accepted, as it is evident from the duels which he had fought; and there was every thing in this, as an affair of *honour*, to induce him to accept of it: nor was his non-acceptance occasioned by either the *loss* of the *faculty* or of the *organ*, supposing him, I mean, on Phrenological principles, to have carried such implements of war within his head, for he *died fighting*. It must be an exceedingly *sagacious* organ to make such a *nice distinction*, as to prompt a man to bleed for *another*—for his country, when he would not bleed for *himself*. This change can only be accounted for on Christian principles."

"No, sir," was returned by Mr. Phrenetic, "it may be accounted for on Phrenological principles,—Phrenology, which makes ample provi-

sion for such changes. The organ of *Conscientiousness* might have been large, and so have counteracted the propensity of *Amativeness*, in the indulgence of which he was injuring both himself and others; and from the full exercise of the organ of *Cautiousness* or *Benevolence*, he might have suspended the operation of the organ of *Combateness*. And thus the whole system harmonizes with itself and with the human character."

"It seems to fit admirably indeed," said Mr. Cautey, "and the organ of *Cautiousness* is amply developed in its abettors. When you are ousted out of one part, you immediately fly to another; on being driven out at one of the back doors of the head, say No. 5—that of *Combateness*, you instantly turn round to the left, and either slip into the side door of No. 12, *Cautiousness*, or take a few strides more, and bolt into the front door of No. 13, *Benevolence*; and thus you either run over hill and dale, in compassing the geography of the head, or lead us an eternal cheery-chase around it; and, like a set of children, are perpetually playing at 'bo-peep.' Pages 86, 87, and 104 of the Transactions of the Phrenological Society, are mere loop-holes for escape from detection, where it is admitted 'every individual has all the organs, but their size and degree of activity vary in all;—that 'the smallness of a

particular organ is not the cause of a faculty producing abuses;—that ‘when one faculty is weak, abuses may result by another being left without proper restraint;’—that ‘every faculty may be active in itself;’—and that ‘every faculty being active, gives a desire of gratification, by engaging in actions correspondent to its nature;’—but that ‘powerful faculties of combativeness and destructiveness, with a weak faculty of benevolence, may produce cruel and ferocious actions;’—and yet ‘though the faculty of benevolence be but weakly manifested, from the organ being small, this does not produce cruelty, it is only accompanied with indifference to the miseries and sufferings of others;—and that ‘when the organs on one side of the head cease to act, the others go on.’ Here they are permitted to shuffle and cut, and play to each other’s hands like a set of gamblers; *combativeness* playing its tricks one moment, and *benevolence* claiming its turn the next. But, in the case of Col. Gardiner, it was not one faculty overpowering and counteracting another, but it was a change of the whole *inner man*—head and all—principles and practices,—*every faculty* partaking of the *change*, and occasioned by the *grace* of God, which can operate without the exercise of ‘corporeal organs.’ The *cause* of the change was ascribed to the grace of God, and the *effects* that followed

proved the change to be *general*; not such as barely kept the baser faculties and propensities in a state of subordination and restraint, or any one particular faculty, but a *sudden* change of the *whole*, so as to produce the very *opposite* of what had previously been manifested. Phrenology cannot account for this; it attempts to account for the *loss* of any faculty, for the *subordination* of one to another, and for even their *improvement* by the *slow* process of *education*.* But none of these amount to the change which passed upon Col. Gardiner; the very *reverse* of every former habit and propensity was experienced. No one who considers his character, will doubt for a moment, that he was every inch a *soldier*; and yet the organ—the organ of ‘*SIZE*,’ No. 21, which he ought to have had, is only left ‘*PROBABLE*,’ in the scheme of Phrenology; and that of ‘*WEIGHT*,’ is said to be ‘*not ascertained*.’ And yet the term ‘*SYSTEM*,’ is perpetually on the tongue of a Phrenologist, as though every part were *perfect*. You may take up the head as soon as you please, sir,—view it in the light of a world—reason yourself into a belief that the hills and dales on its surface, are outward indications of certain internal faculties,—and then map it out into counties, shires, districts, cities, towns, villages, and hamlets; but,

* Trans. Phren. Soc. p. 87.

you will never be able to reduce it to a *system*. You would come to more certain conclusions," he continued, still turning to Mr. Phrenetic, "if, as a lecturer, you were to perch yourself in imagination upon one of those hills or eminences of the skull, and to descant on the forest of hair to be found on the whole face of the country, and of the animals, frequently to be met with in those forests, both being indicative of *fruitfulness*."

Adverting to the playfulness indulged at the close of what was said, Mr. Phrenetic observed, "It is not ridicule, sir, that is to overturn the system."

"Admitting the fact" it was returned, "there is something of argument employed in the case of Col. Gardiner, to which you are welcome to reply. Or if you are not quite free to enter upon it, take the case of St. Paul, who was adduced by a Lecturer once, to shew that the doctrines of fatalism and necessity were not necessarily involved in that of Phrenology, seeing that every individual having particular developements was responsible for their virtuous or vicious direction."

"The example of St. Paul, sir, is illustrious," rejoined Mr. Phrenetic, "and I pledge myself to support it. Before his conversion, he made havoc of the church, persecuting its members unto death; yet, from the time of that change, his propensities received a new and virtuous

impulse. The same zeal which he employed against the church, was in full operation in its defence.

“Hold there, sir,” said Mr. Cautey, “the term *zeal* is not to be substituted, as was the case with the lecturer referred to, for *destructiveness*. If St. Paul had one organ more amply developed than another, antecedent to his conversion, it was that of Destructiveness. But afterwards how was this employed?—His whole life was engaged in persuading men that they might have *life*, and that they might have it more abundantly. Here is destruction with a witness! But if we keep close to the sacred text, we shall find, that it was the *love of Christ* which *constrained* him.”

“I repeat it, sir,” said Mr. Phrenetic, rather chagrined, and in a petted tone, “there are many sciences true in themselves, that are not countenanced by Scripture: the Bible is a volume distinct from the volume of Nature; and they are intended for widely different purposes. The Bible has to do with religion; employ it for that purpose, and you preserve it in its proper place.”

“Recollect, sir, one of my first positions,” said Mr. Cautey, which was, “that *I never found the GOD of the BIBLE at variance with himself as the GOD of NATURE*. I am not for rigidly

preserving every system in strict conformity with the *letter* of the sacred text; but, when I find any doctrine *contradictory* to revealed truth, I am bound, as a believer in that truth, to reject it. But setting aside that antiquated book for the moment, as it is unpleasant to you, sir, we will confine ourselves to man as a member of civil society. It is within the recollection of us all, that the *conscription* law was one of the most unpopular acts of Bonaparte's reign. Every feeling revolted at it—immense sums were offered for exemption from it—and if there was one *organ* more at work than another, it was that of *Fear*; parents and children were opposed to it. Now, if the organs of *Combativeness* and *Destructiveness* existed at all, here was a favourable opportunity for their full developement. Like touch-wood, they would have taken fire at once, and it would have been as impossible to have restrained the juvenile tribes from entering the field, as it would be to prevent the explosion of gunpowder when brought in contact with a lighted match. And yet *hostile* as every feeling to the measure was, from these young raw lads—these very *timid* conscripts, Bonaparte raised some of the finest and bravest soldiers that ever graced his army. It is reasonable to suppose, that if they had possessed the *faculties*, the measure would have met with a more favourable reception.

from the corresponding *organs*, whatever might have been the hue and cry raised against it by the others. It is a fact, that they manifested the faculties *afterwards* : and if so, the organs were not *natural*, but created by *circumstance*, and consequently subsequent to the formation of the brain and of the skull."

Here, a lovely little boy, with rosy cheeks and flaxen hair, about eight years of age, entered the cabin door, exclaiming, as he crossed the floor to his mother, "Mama, mama, come and see some large porpoises rolling over in the water." Every seat was almost instantly vacated; and the worthy lecturer was among the foremost to run out of the room, apparently happy in the opportunity of escaping from the necessity of giving a reply. Being left nearly alone, Mr. Caution also went upon deck, and looked at the monsters floundering on the bosom of the deep. It was charming amusement; and every fresh appearance produced a shout from either one or other of the passengers, of "See, see,—yonder he is again,—there are several more, &c." The attention was soon attracted from these, by a hawk pursuing a small bird; every eye was fixed—every heart seemed to palpitate for the little creature—all appeared to wish its escape,—and it actually flew among the passengers for safety, less fearful of man than of its own feathered

kind. It was caught by a lady, who preserved it till its enemy had taken its leave of the vessel, when it was again set at liberty.

"How sweet is liberty!" exclaimed the old clergyman, just as the bird left the hand of the fair one, "how sweet is liberty!"

When the greater part of the company were again seated in the cabin, to which they soon returned, Mr. Cautery reminded the clergyman of his exclamation, and suggested that he thought there was very little liberty in the world, and less so, if there was any truth in Phrenology; "For," said he, "in spite of all their attempts to get quit of the doctrine of Necessity, Phrenologists only rivet the chain the faster. In the first place, if we look through the whole list of the faculties discovered by them, thirty-three in number, they have neither assigned one for the *Will*, nor for the *Judgment*. This is the more singular, as these are allowed by them in word—as they are generally possessed—and as they have found out other faculties equally common, as *Fear*, &c. Now, whatever may be their *language*, 1st. Both the *Will* and the *Judgment* are denied in *fact*, as there is no *provision* made for them in their scheme, having never been discovered by any outward indication. 2d. It is not in the *nature* of one faculty to counteract the evil of another, for *all* the powers are represented in Scripture as *impotent* and *depra-*

ved;—‘Without me ye can do nothing;’(1)—
 ‘Except the Lord build the house, they labour
 in vain who build it;’(2)—‘Man’s goings are of
 the Lord;’(3)—‘O Lord, I know that the way of
 man is not in himself: it is not in man that walk-
 eth, to direct his steps;’(4)—‘Can the Ethiopian
 change his skin? &c. May ye also do good, who
 are accustomed to do evil;’(5)—‘A man can re-
 ceive nothing, except it be given him from hea-
 ven;’(6)—‘Not that we are sufficient of ourselves
 to think any thing as of ourselves; but our suffi-
 ciency is of God;’(7)—‘The flesh lusteth against
 the spirit, &c. so that ye cannot do the thing that
 ye would;’(8)—‘By grace are ye saved, through
 faith, &c.;’(9)—‘The heart is deceitful above all
 things, and desperately wicked.’(10) The *coun-
 teracting* system, therefore, is ridiculous, as it is
 not possible for one *fallen power* to constitute an-
 other fallen power a *good* one; you may as well set
 devil to correct devil, or Satan to convert and re-
 form a sinner. 3d. All good is ascribed to the *grace*
 of God, and not to one power correcting another.
 ‘All my springs are in thee;’(11)—‘The God of
 Israel is he who giveth strength and power to his
 people;’(12)—‘The preparations of the heart in

(1) (2) Psalm cxxvii. 1. (3) Prov. xx. 24.

(4) Jer. x. 23. Prov. xvi. 9. (5) Jer. xiii. 23. (6) John iii. 27.

(7) 2 Cor. iiii. 5. (8) Gal. v. 17. Rom. vii. 15, 18.

(9) Ephes. ii. 8. (10) Jer. xvii. 9. (11) Psalm lxxxvii. 7.

(12) Psalm lxviii. 35.

man and the answer of the tongue, are from the Lord; '(1)—'Thou also hast wrought all our works in us; '(2)—'In the Lord have I righteousness and strength; '(3)—'Turn thou me, and I shall be turned; for thou art the Lord my God; '(4)—'I will give them one heart, and I will put a new spirit within you; '(5)—'We are his workmanship, created in Christ Jesus unto good works; '(6)—'Now the God of peace, &c. make you perfect in every good work, to do his will; working in you that which is well pleasing in his sight; '(7)—'Every good and perfect gift is from above.' (8) Now, as the *grace* of God, to which all *good* is ascribed, is excluded from their scheme, by making one faculty *govern* and *counteract* another, and as it is morally impossible, in the nature of things, for them to *improve* each other, they must remain as they are, only *willing* that which is *evil*, from the *necessity* of their *depraved* condition. This being the case, the first thing a magistrate or judge should do, when a criminal is brought into a court of justice, should be to send for a barber and a Phrenologist, the one to shave the head, and the other to examine it, when the ground is cleared of the crop, and then to ascertain, in case of murder for instance, whether the man has the bump of *Destructive-*

(1) Prov. xvi. 1. (2) Isaiah xxvi. 12. (3) Isaiah xlv. 24.
 (4) Jer. xxxi. 18. (5) Ezek. xi. 19, 20. (6) Ephes. ii. 10.
 (7) Heb. xiii. 20, 21. 2d Thess. v. 23, 24. (8) James i. 17.

ness. If he have, why, let him go free, for he could not do otherwise, it not being in the nature of any other depraved faculty to correct it; but if he should not have it, then let him be hanged at once as a vile miscreant, for doing that to which he had no necessity or inclination of nature. It will save a great deal of trouble in the packing of juries. On the same principle, let the fingers of parents be employed in creeping over the heads of their children, like the lengthened claws of a crab-fish, on every new transgression, to see whether there is a corresponding bump, and let them punish accordingly. Now in the scheme of *Redemption*, provision is made for the *will*, for returning sinners are willing in the day of his power; but in *Phrenology*, the means are inefficient,—it is nature acting with nature, where all the inner man is evil, and the faculties are combined against God and his law. But waving its opposition to revealed truth, I should really wish to know, what becomes of the Will and of the Judgment, in the Phrenological arrangements and divisions of the operations of the human mind."

"Doubtless," said Mr. Puncture, "the lecturer will be able to find a place for them."

"It will be a gratification," returned the clergyman, "to most of us, if the gentleman will have the goodness to explain the situation, or

mode of operation of these faculties, so important in the philosophy of the human mind."

"I am afraid," rejoined another person, who had not spoken before, "that the system, if it deserves the name, differs so widely from those heretofore established, by the common consent of mankind, that it will require a new nomenclature to express the capabilities of thinking beings, while that, which has taken the period of the world to construct, must be thrown aside, as useless and ridiculous."

"Perfection," said Mr. Phrenetic, "is that to which the friends of Phrenology have never yet made the smallest pretensions; they consider the science as only in its infancy."

"The misfortune is," returned Mr. Cautey, "that the infant is not only rickety, but really destitute of some of its necessary members, as well as the functions of vitality. To revert to a point or two just hinted at, there is not barely no provision made for the will and for the judgment, but there are certain propensities, senses, and sentiments for which not a home can be found in the various departments of the head-piece. These, for any attention the scheme has paid to them, are permitted to wander abroad like fugitives.—Take, for instance, the SENSES—those of *taste* and *fragrance*. The organs appropriated to *colour* and *form* do not merit a character of

greater distinctness than these ; but distinct as they are, not a single phrenological palate or proboscis has ever been able to fasten upon either the one or the other, in a separate state.—Look also, at the PROPENSITIES—say, that of *catching* at any thing ; for almost every child will attempt to catch a feather flying in the air, a piece of wood floating in the stream, or a butterfly upon the wing. This might be denominated *catchiveness*, and is as worthy of a distinct notice as *secretiveness*. But there are other propensities left equally blank, whose existence cannot be questioned.—And, in reference to SENTIMENTS, such as *gratitude, envy, jealousy, &c.* many of them are omitted.”

“ And very properly so,” said Mr. Phrenetic, “ because they are found blended with others,—gratitude with veneration, and jealousy with destructiveness.”

“ Phrenologists,” rejoined Mr. Canterbury, “ find it very convenient to blend one sentiment with another ; but the senses, propensities, and sentiments noticed, are as distinct in their characters, as those for which organs have been discovered ; and why some should be thus favoured above others, can only be explained by Phrenologists. Another voyage of discovery round the world of the cranium may possibly lead to the detection of hitherto-unexplored regions ; and it is not for

us to quarrel with a Columbus, a Bruce, a Cook, a Franklin, or a Parry, because they did not in every instance attain the summit of their wishes, and because they have been kind enough to leave an odd job or two for the performance of other enterprising travellers and navigators; but as we really *feel* grateful for what each has effected, and therefore *know*, from that very feeling, that *gratitude* really *exists*, we are anxiously solicitous, by way of *example* to others, to become the happy possessors of an *organ* as the *indication* of its existence. Brim full of the highest gratitude, we shall be in danger, like another steam apparatus, of exploding, without the safety valve of a suitable organ, in order to give vent to the burthened sentiments within, which are groaning for deliverance."

"Admitting a safety valve to be found," said Mr. Puncture, "I cannot conceive what *advantage* is to result from the scheme. Phrenologists speak of the philosophy of mind, and of the faculties and their organs, but they never shew us the manner in which these faculties act; how, for instance, if two subjects are named, the recollection of the one will bring the other, and thus give rise to association. We gain nothing by it; the utmost to which it goes is, to shew us that the faculties exist,—which we knew before we ever heard of Phrenology, but never proceeds to their mode of operation."

"Its want of utility," observed Mr. Cautey, "is the genuine result of its fluctuations, intricacies, and absurdities as a science. A staunch advocate of the doctrine being once pressed upon the *size* of the brain, and surrounded with difficulties which he was unable to obviate, shifted round, and said, it was not *size* but *position* that was the criterion by which we were to judge of intellectual greatness. Being hardly pressed also on another point, he proceeded with admirable consistency, to scout the epithets applied to '*bumping philosophers*,' and stated, that it was of little or no moment whether the skull formed the brain or the brain the skull. To secure a retreat from some objections to the organ of *language*, he observed—as though the objectors had ever dreamt it had been maintained, that it did not denote a 'large goggling eye, but an exquisitely fine line under the eye, perceptible only to a nice observer, or a person well versed in the science.' Thus the doctrine becomes every thing, nothing, or any thing, according to the skill of the conflicting parties. At one time, the whole science rests upon established facts, and ocular demonstration; and at another time, its advocates are compelled to resort, as it were, to the microscope, which they take care to retain for their own use, and retire, with their 'coat of darkness' wrapt round them, to the verge of the regions of

occult qualities, as a place of shelter. Such, indeed, are the difficulties with which the science is surrounded, that a particular organ would be almost requisite in order to constitute a man a Phrenologist.*"

"Metaphor run mad!" exclaimed a gentleman, who had been waiting some time apparently to shew his opposition to Mr. Canterbury.

"If the metaphor is mad," replied Mr. Canterbury, "it is the more like the science, which requires taming."

"Tame it with reason, sir," said Mr. Phrenetic, "and let reason be supported by facts."

"As facts are demanded, sir," it was returned, "facts you shall have. Take the doctrine of parallelism as one; for it is not generally correct, that the form of the brain on the one side of the head is exact in its mould with the other. There cannot, therefore, be in one hemisphere corresponding organs with those in the other. But, if even there were, there is still a difficulty in the way; for, if a faculty of the mind were manifested by both of the organs in the separate hemispheres, it would be natural to suppose that the faculty, on losing one of its organs, would be deprived of half its strength; but, instead of that, there still exists its usual vigour with only half its usual organ, which leads to the

* Phren. Trans. p. 114, 115, 116.

conclusion—absurd as it may be, that the remaining organ has acquired an accession of twice its accustomed energy; a proof, by the way, of the prodigality of Nature, in imparting two organs, when one would have answered the same purpose, and when the additional one can only add to the lumber of the human skull. If a number of commercial men were gravely to deliberate on the subject, some of them would be suggesting the propriety of laying one of them aside, in order to save the *expense of carriage*,—for carriage in these days of physical degeneracy, when men would reason us out of all our patriarchal strength, becomes an important item in our journey through life. But we are not yet driven to the necessity of believing in Phrenology, and through it, of believing that the Maker of man created any thing in vain.”

“The whole of the arguments employed by Phrenologists,” said Mr. Phrenetic, “absolutely go to prove the utility of such a system to man. Double organs in the brain are as useful as double eyes in the head, or double limbs in the other parts of the human frame. The fluctuations, intricacies, and absurdities, so frequently reiterated, are merely the result of prejudice and want of thought. The system has had its improvements—not its fluctuations; it has its intricacies—but they are such only to persons who have never

studied it; and the absurdities are only such as have been created by others, and have no legitimate relation to the subject. If the science were of no other use to man, it would be important as a guide to the selection of friends."

"Omitting the principal parts of your remarks, sir," said Mr. Canterbury, "some of which have been replied to already, and others will receive attention in the course of debate, the utility of the scheme in giving a proper clue to the choice of friends, would be as impertinent as it would be inconvenient and unsafe. As it regards physiognomy, we might take a side glance at a person's face, without even the appearance of rudeness, and so determine our 'likes and dislikes;' but where is the individual who, on the bare possibility of being rejected, would suffer every officious professor of the science to grope over his or her head, like the inhabitants of Sodom, for the door of righteous Lot, and, perhaps, for none of the best of purposes? If a man, on this principle, were to choose his wife—a wife her husband—a merchant his partner—a master his servant, and if those only were accepted who were favoured with a pretty fair rotundity of cranium, why, then the other miserable outcasts, who might have the misfortune to possess an unfavourable prominence, would be despised and shunned by their fellow-creatures, and might herd

together in the Island of New Zealand, for the purpose of killing and fattening on each other."

" Rejection, sir," observed a gentleman, who sat next Mr. Phrenetic, " would not, in every instance, be a necessary consequence; for there might be a *large* Benevolence, connected with only a moderate Destructiveness, and the person examined might not only have overcome every evil propensity, but continue a steady character."

" Here," said Mr. Puncture, " is the difficulty suggested by Mr. Cautey of proceeding with *safety*: for there is the same possibility, with opposite organs, &c. of a person exhibiting, by subsequent conduct, a vicious as a moral course of life."

" I feel obliged to you, sir," remarked Mr. Cautey, " for your assistance; but I have other objections which will lead to other parts of this boasted system. So numerous are the organs of the Head-Piece, that it would be difficult, it should seem, to place the point of a pin in any particular spot, without touching that which must ever excite our wonder* and astonishment;

* The speaker must be allowed a little latitude in the use of words. When speaking of 'Wonder,' he of course is not to be understood as employing the term in a Phrenological sense, but with certainty; for *Wonder*, in Phrenology, is only marked out as '*probable*,' and what is most wonderful of all, is—for who is without it? there is not an organ appropriated to its use.—*Trans. Phren. Soc.* p. 74, 75.

and from their multiplicity, it would be surprising indeed, if there were not a few certain and felicitous hits. Place the organs of No. 1 and No. 4 either in the head or the heels, it would be almost impossible to mistake; for all must possess the propensity and faculty of '*Amativeness*' and '*Adhesiveness*,' a few bachelors, old maids, and anchorites excepted. To say that a human being has these, is almost equal to our saying, as in other cases, he has a head; and to know this was of much greater importance during the French Revolution, than has been at almost any subsequent period. '*Fear*,' noticed by Phrenologists,* must, if it have an organ, be common to all: for mankind, 'through fear of death,' are 'all their life time subject to bondage.' Even beasts of prey have the fear of man implanted in them. Now, if a single human skull can be found without the pretended organ of Fear, it follows, that either the science, which cannot detect one, is at variance with the Bible, which affirms the existence of the principle in all, or that it is at variance with itself, in affirming that, since it really does exist, there is always a concomitance between the organ and the faculty.

" '*Benevolence*,' too," continued Mr. Cautey, "is an organ whose existence may be called in question, and it is not to be wondered that Gall

* Phren. Trans. p. 44.

should hesitate 'a long time' before he concluded to 'place goodness of heart in the brain.'* If his own heart had not leaped into his brain for the moment, and been performing the office of the head, he would have continued in a state of hesitancy rather than have determined as he did. What Dr. Johnson said of *pity* is applicable to benevolence; and without pity—which is not *natural* to man, even spurious benevolence cannot receive existence. Children are always cruel; as witness their cruelties towards insects, and any thing beneath their power. Savages are always cruel,—and it is to these we must go, with a view to see human nature in its unadorned garb. 'Pity,' says Dr. Johnson, 'is acquired and improved by the cultivation of reason. We may feel uneasy sensations from seeing a creature in distress, without pity; for we have no pity unless we wish to relieve them. When a person is on a journey, and finds it late, he bids the coachman drive on. Should he happen to attend when the driver whips the horses, he may feel unpleasantly that the animals are put to pain; but he does not wish him to desist: no, he wishes him to drive on.' If pity has both to be '*acquired*' and '*improved*' by the *cultivation of reason*, the 'faculty' of benevolence, which Spurzheim says, 'produces goodness of heart, kindness, peacefulness, mildness,

* Spurzheim's Outlines of the Physiognomical System, p. 160.

benignity, complaisance, clemency, mercifulness, compassion, humanity, hospitality, liberality, equity, cordiality, urbanity, and, in one word, *Christian Charity*, can be viewed in no other light than as an exotic, planted by the kind hand of Christianity. But here the worthy Doctor is pleased to view it as indigenous; and he holds it up to the gaze of his readers, just as the venerable Mr. Abercrombie would hold up the slip of a vine, with a bunch of luscious grapes suspended from it, the spectators meanwhile all agape, with their eyes sparkling and their mouths watering, placed in the predicament of poor reynard, and ready to exclaim—from a deep conviction of such fruit being utterly beyond the reach of *human nature*, Ah, sour grapes! Had it not been for the name of the worthy Doctor, I should have been led to have concluded him a native of Derbyshire, where, on descending from the heights of some of its more elevated peaks, the horse is placed behind the cart. Benevolence—the benevolence of human nature, is to produce *Christian Charity*! Now, sir, I contend, that it is Christianity that produces benevolence: and I add, that this is one grand objection I feel to the cold-blooded system of Infidelity; for though the pity of infidels has been acquired and improved by *reason*, yet because it has never come under the benign influence of Christianity, their principles

have never yet given rise to a single **BENEVOLENT INSTITUTION** since God made the world, or man fell from his steadfastness. No, it is Christianity alone that plumes the wings of charity. Among infidels, and others, the form of Sacred Charity appears sickly and inactive;—the pulse at her heart beats languidly;—no expression flashes from her eye;—and her pale lip attests that no seraph has ever touched it with a live coal from off the altar.”

“ Hold, sir,” said Mr. Phrenetic, “ you have favoured us with assertion and declamation, now for your proofs.”

“ To these, sir,” said Mr. Caution, “ I was just going to proceed; and should I be a little deliberate in taking off the rind and the shell, before I reach the kernel of the argument, you must attribute it to my want of skill. You will probably recollect, sir, when, in pursuance of Mr. Rose’s Bill, authentic information was, for the first time in any country, laid before the public, of the number of paupers, and the amount of the poor-rates, it appeared that more than seven hundred thousand persons were enrolled in **Benefit Societies**. The advantage of such societies might be inferred from their antiquity. They are known to have existed in some of the ancient Greek republics; traces of them are also found among our Anglo-Saxon ancestors; and what is

more remarkable, institutions of a similar purport have been discovered in some of the South Sea Islands, among a people still barbarous enough to delight in devouring the flesh of their enemies. But are these institutions shoots of Infidelity, springing from it professedly as a system, or a natural consequence of its doctrines? Or if they were, do they deserve the epithet *benevolent* attached to them? By no means; for no man is aided from these but the man who first helps them. Christianity alone is a system of humanity, which leads to acts of kindness and benevolence. In support of this, look at the savage state, and descant for an hour together, on the benevolence of a New Zealand chief! Look, as has been hinted, at the Benevolent Institutions—if such are to be found, reared by the proud assertors of Reason, who profess the pure Religion of Nature,—the very *Nature* which is stated to produce Benevolence—a Benevolence, in its turn, said to produce Christian Charity! As something like Benevolence is to be found in *civil*, and a destitution of it is manifested in *savage* life—as there is a greater portion of it among *nominal Christians* than the disciples of *Infidelity*,—and among the *humble, devoted followers* of JESUS CHRIST, than persons with the *name*, but without the *spirit* and *morality* of the *Gospel*, it is but fair to infer, that *Benevolence* is not a perfection

arising out of human nature, but a something superadded, or, in the language of Dr. Johnson, that which is to be '*acquired and improved.*' I shall not lead you through the various *degrees* of Benevolence, as manifested by nations and communities, whether Jewish or Christian, professing the Religion of the *Bible*, in their public institutions, nor of one Christian nation with another, where the one is possessed of more devotional feeling than the other—though there would be evidence sufficient to establish its claims to the character of a celestial exotic, but I would appeal to the experience and practice of a nation *before* and *after* its conversion to Christianity—to Britain *with*, and Britain *without* the Gospel. From the collective mass, I would proceed to the individual, and would exhibit the *same man*, with the *same head*—but with what the Scriptures, not Phrenologists, call '*a new heart,*' a dastardly *churl before*, and a *benevolent man after* his conversion to God."

"Your proofs, sir," said Mr. Phrenetic, "may be fairly met, and successfully rebutted, by the assumption of a single fact—an assumption too which can be supported by certainty, viz. that Benevolence is innate in man, and only requires to be drawn out, and acted upon, by a happier influence and more propitious circumstances. In this manner too, the argument employed by

you in another place, relative to the first pair of human beings, may be confronted and destroyed, for they had the various faculties for which Phrenologists contend, and it was their apostacy so termed, which was simply the *occasion* of their developement."

"Your reference to the pair in Paradise, sir," returned Mr. Cautey, "as well as your remark on the present subject, affords me pleasure, as it furnishes an opportunity of ousting you from your last resort. A little calm reflection has no doubt aided in the discovery of this strong hold, and I am—

"No, sir," said Mr. Phrenetic, slicing the sentence in two, just as it was proceeding from the lip, "the objection was present with me on the occasion to which reference has been made, and would have been employed at the time, had it not been for the untoward circumstance which interrupted the meeting."

"I mean no offence, sir," was replied; "and if I should have given the credit to after reflection, which was due to previous deliberation, it is still the same faculty that is concerned, and the same gentleman that put forth his energies: the glory, therefore, is still your own, and not given to another. But, sir, I was just proceeding to say, that I am ready to give you the meeting on the points in dispute. It will be recollected, that

I proved the propensities, &c. of *Destructiveness*, *Fear*, &c. to be incompatible with a state of *innocence*, which, of itself, is a sufficient refutation. But there is another view to be taken of the case. The very *existence* of such faculties and propensities, would argue not only a *provision* made for the fall, in the *original constitution* of man, but an *acceleration* towards its accomplishment, by means of that provision. Any thing in the way of retort, in reference to the provision of the *will* and of the *judgment*, which became *perverted*, and because of that perversion, should not have been furnished, falls to the ground: for these were originally *good* of themselves; whereas the propensities and faculties in question are all *bad*—*very BAD*, and can only exist, if they exist at all, as that which is hateful. *Destructiveness* is *destructiveness* in every place, at all times, and under every modification, and cannot be otherwise than what it is. If it does not *destroy*, *destructiveness* is not the appellation which belongs to it; to be entirely *quiescent*—if that were possible, would be to destroy its character. Hypocrisy can easily be defined in so many express words; but come to the thing itself, stripped of all verbage, and simply as it is conceived by us, and we shall find that *hypocrisy* is only hypocrisy in its *exercise*. To suppose that Adam and Eve possessed the faculties

and propensities in a quiescent state, when in innocence, which they afterwards manifested, is to suppose that the Divine Being placed them there, like a number of armed men in ambush, for the purpose of *defeating* his own *design* in the end of their creation. It may be said that the *test* of obedience, employed on the part of the Creator, was as much calculated to defeat the divine designs, as were the latent faculties in the case suggested; but this is not the fact, for there is not any thing implied in that *test* but what is honourable to God, in the way of *implantation*. The Maker of man having made him, not a *hidden destructionist*, but *good*—‘*very GOOD*,’ to *begin* with, he was the better prepared to resist the evils opposed to his duty and happiness. On the other hand, the conflicting opinion implies *latent* evil, which only required an *occasion* in which to manifest itself. Admitting, however, for the sake of argument, their existence; and supposing with that admission that man had *stood*, the consequence would be, according to the principles of Phrenology, that there would have been no *development*: but agreeably to the same principles, a want of development, does not necessarily imply *non-existence*; and hence in an *undeveloped* state—though not perhaps without some internal grumbings, because of long imprisonment, they could as much claim an ex-

istence a thousand years after the test was over, as between the creation and the fall, during the latter of which periods they are supposed to have existed—though nothing like existence can by any possibility be established. But even here, the question of utility would be presenting itself at every turn, as it would be difficult to reconcile the creation of quiescent faculties with the wisdom of the Creator, or to account for their use to the possessor. Now, sir, for the other point in question; as man, after his apostacy, became totally depraved, ‘every imagination of the thoughts of his heart’ being ‘only evil continually,’ I infer that this ‘*evil tree*’ could not produce the ‘*good fruit*’ of *benevolence*, to which so many excellencies are ascribed by Dr. Spurzheim. The same authority which pronounces man *good* in the one state, pronounces him *evil* in the other; and he was exempt from evil in the one, for the same reason he was devoid of good in the other: while he was in his primeval state, he was *good—only good—good continually*, and *vice versa*, on his privation of the image of his Maker. On the manifestation of any thing *good*, Phrenologists conduct us to the well-spring of *nature* for its source: Theologians, on the contrary, represent man as a *redeemed* creature—as in a *salvable* state—and shew, that this very creature, born ‘like a wild ass’s colt,’ can only be broken in by

the wholesome discipline of civilization, and when civilized, can only, by the force of education and the culture of reason, acquire and improve those feelings and habits which will render him useful and acceptable to his fellows; and that, finally, he must be led to the well-spring of life, and slake his thirst there, before he can produce any thing either intrinsically and scripturally good, or be empowered to present an offering acceptable to his God. I offer no apology for this puritanical mode of viewing the subject. Phrenologists, whose corrective scheme is only another edition of a part of the Religion of Nature, may clothe that self same Nature with their own adornings,—may bring it, with all its poverty and depravity, to its own assistance,—and hang it round with all its self-created glories; but I would prefer gazing upon that *light* which enlighteneth every man that cometh into the world,—on that *grace*, which, as the fountain of all good, bringeth salvation; and, with the trenches full of water, should prefer going direct to the footstool of Mercy, to call for fire from heaven to descend and consume the sacrifice, rather than torture myself by anxiously, ceaselessly, and fruitlessly crying ‘from morning even until noon, saying,’ with other worshippers, ‘O Baal, hear us!’

Just at the close of the last remark, the barge reached its destined place; Mr. Cautery paid his

respects to the party, and shook hands with the lecturer; observing to the latter, that he hoped he would pardon any undue warmth which might have been manifested,—pressing his hand with all the cordiality that opposed opinion would admit. It seemed something like a parent patting the head and stroking down the hair of his boy, after having flogged him for his folly, and was received with a somewhat worse grace than it was given. Summer—that season of warmth of smiles, and of flowers, could scarcely have received a more repulsive look, if she had attempted to leap into the arms of Winter, than Mr. Phrenetic gave on the approach of his opponent. It was soon over, and Mr. Caution heeded it not. He proceeded, on landing, to the despatch of business, and forwarded, by the barge—which was to return in the afternoon, the following letter to his friend:—

“ Dear Prober—What do you think! Can you indeed credit it? I had the Lecturer for a companion in the barge a’ the way to G—. Phrenology was started, and by some mishap or other, I was compelled to open upon it in full cry; and whatever I did with others, I am afraid I run myself out of credit with Mr. Phrenetic and his friends. But the object of my present address is, to press you, at the earnest request of our mutual friend Mr. B., to meet a few acquaintances at his house to-morrow, at dinner. He is about nine tenths a phrenologist, and as anxious for the arrival of the hour in which the lecturer has to make his first public appearance, as the hymeneal pair are for the dawn of the bridal morn; and like them too—who tie the knot for life, will, in all probability, be wedded

to it for ever.—Phrenology is the theme of every party ; even the children are taking off each others hats, and examining each others heads in the streets. Fail not to add to the pleasure of your friend, by complying with his request, and by that compliance, to the felicity of

“Your’s, &c.

“ACTUAL CAUTERY.”

The morning air was balm itself,—Mr. Cautery hastened to the quay about the time the vessel was expected to arrive—sauntered about till she hove in sight—and, to the joy of his heart, soon had the pleasure of handing his friend on shore. They visited Mr. B., and afterwards spent a little time in perambulating the town. On their return, Mr. B. took them into an ante-room, in a state of apparent embarrassment, which was soon explained. He informed them, that Mr. Cerate, a friend of his, and an admirer of Mr. Phrenetic, had, on the score of friendship, and without his knowledge, invited him to take dinner at his house, and that he had actually arrived, and was in the adjoining room. They each felt and looked unspeakable things, and the more so, lest it should be deemed a designed plot, but agreed to make the best of it. Mr. B. left them to themselves for a short time. They soon followed—a little awkwardness was the result of an introduction to Mr. Phrenetic,—but a well-furnished table put them in admirable temper with each other. They appeared lost in the onset to every subject but *one*, and would have continued so, had it not

been for a stray remark or two from a gentleman on the head of a turkey, and also on that of a goose and of a hare, which were offered in compliment to Mr. Phrenetic, who was not sufficiently hare-brained to leave the subject already in hand, and under discussion of the knife and fork, for one which had so recently been so much less savoury and palatable. At this juncture, the scene past away from the eye, and was as completely concealed as the face of a beautiful landscape by a sudden and dense fog.

FINIS.

Letter from James the Less to Daniel the Seer.

The following letter will be a kind of connecting link between the preceding pages and another small work on the same subject:—

“Dear Daniel—I have at length penned the subject of my visions, and will feel obliged by your imparting to me in writing such of those as disturbed the interior of your cranium about the same period, and which you were kind enough to communicate in conversation. You appear, as far as I recollect, to have been soaring in the intellectual, while I was fluttering about in the celestial regions. At one moment, Revelation appeared an immense ocean stretching before me, across which I seemed to sweep, occasionally dipping my pinions into the pure waters, and from which those waters were again shook like dew-drops from the bosom of the lark, after she has left her grassy bed, and is rising to meet and hail the morning light with her song.

“How do you think we should appear in print! For my own part, I really think we should make a very respectable pair of authors. You may entitle your production the ‘Helmet;’ mine shall be the ‘Head-Piece.’ I have my reasons for this, and a still stronger reason why you should maintain your gravity, while you attend to them. The sheets which I have forwarded have not only the *Head-Piece* for their theme, but the *fountain-head* has been visited for support. You, on the other hand, have chiefly paid court to reason. Now, as the *Head-Piece* comprehends, by a common mode of expression, the *whole* of the *cranium*, and as the *Head* is that *upon* which the *Helmet* is placed, or the base upon which it *rests*, so *Reason* must ground herself on *Revelation*. Hence the propriety of looking

LETTER, &c.

upon the Helmet as only a *fitter* for the Head Piece, and not the Head-Piece as *made for* the Helmet. Some men would have proceeded very differently to work, and would have been for compelling Revelation to *bend* to Reason; but this would be to convert the Helmet into the Head—to place Revelation on the cranium of Reason. Such persons act the part of children, who, in sportive mood, prefer *walking*—pardon the Hibernicism! on the crowns of their heads: they wish to turn Revelation, as well as the world, ‘upside down.’ But in our gayest moments, we never feel disposed to personify the *mountebank*—to excite merriment. They are only the *fen*—the *daring*, who will jeopar-ly both limb and *life* in this way. Every thing in its proper place, and in its proper order. Reason is the *handmaid* of Revelation, and, like a faithful *servant*, may occasionally *protect* the celestial Queen, just as the Head is the master of the Helmet, and is sheltered by it in the day of battle. Still, it is the master who *supports* the servant. This places your Helmet, not *yourself*, in a humiliating light; but let us not hesitate to lie in the dust awhile, whether that dust shall be in the valley or on the hill, provided we can, by such debasement, exalt the oracles of truth. Many an *useful*, and many a *handsome* Helmet has been *made*, through the instrumentality of a Head-Piece and a pair of hands, but it was never known—however a Helmet might *adorn* and *protect* a Head, that it ever possessed the power of manufacturing one. So much, dear Daniel, for the reason and apparent fitness of the titles, which are not only to decorate, but under the auspices of which our noble productions are to be ushered into the presence chamber of the public. Revelation takes the precedence—Reason walks modestly in the rear;—united, the public will neither be presented with a *naked* Head, nor yet an *useless* Covering, the latter left suspended on a pin against the wall of an old gothic building, the residence of spiders, covered with cobwebs and dust.

I remain, as heretofore,

“Your’s,

“Brain Alley,

“Most truly,

Oct. 1823.”

“JAMES THE LESS.”







✓ *J. H. 1828.*
A HELMET

FOR

THE HEAD-PIECE;

OR,

Phrenology

INCOMPATIBLE WITH REASON.

BY DANIEL THE SEER.

“That skull had a tongue in it, and could sing once: How the Knave
“jowls it to the ground, as if it were Cain’s jaw-bone, that did the first
“murder! This might be the pate of a Politician which this Ass now
“o’er-reaches.”—SHAKESPEARE.

“With respect to the supposed possibility of ascertaining men’s dispo-
“sitions and character from the Shape of their Heads and Faces, I will make
“one observation—that I have seen various skulls—here is one, for instance
“—in which you see several Elevations on the Outward Surface, without
“there being any corresponding Depression on the Inside. I need not tell
“you that, where there is no hollow in the skull inside, there could have been
“no Enlargement of brain; and this was an argument used against the
“Phrenologists by Dr. Barlow.”—ABERNETHY in his Lectures.

LONDON:

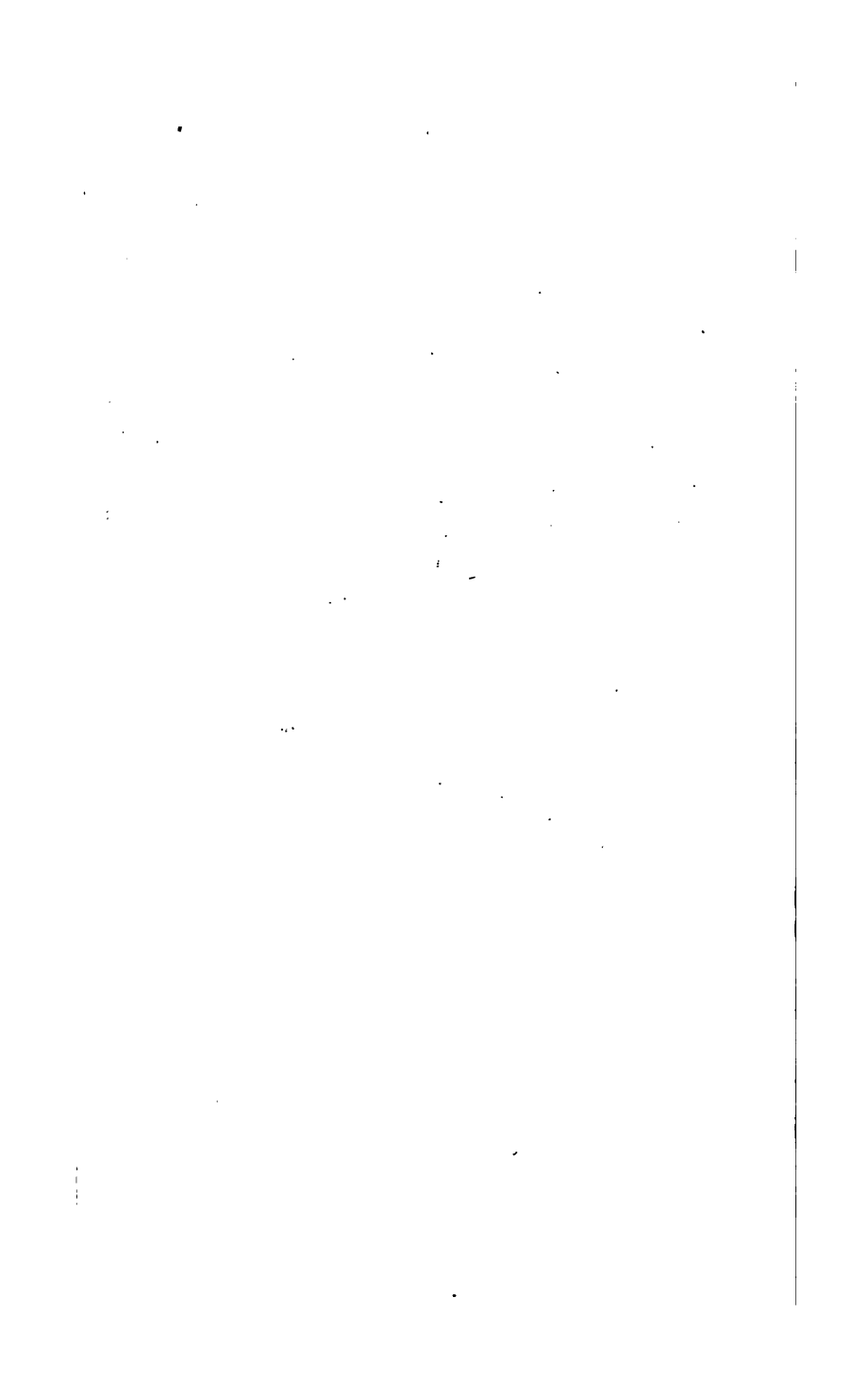
**PRINTED FOR LONGMAN, REES, ORME, BROWN, & GREEN;
AND J. EVERETT, MANCHESTER.**

1828.

TO THE READER.

It is granted on all hands, that the imagination is often affected during sleep, by the impressions which certain images, conversations, and transactions have made upon it through the day. There would not, therefore, be any thing remarkable, in two persons, who had been more than ordinarily engaged on the same subject in their waking moments, dreaming of it in the course of the night. They might not, it is true, dream, so to speak, exactly in the same track; but still, the scenes and the subjects of the day, would either be the phantoms of pleasure or the spectres of fear to the pillowed head. This, in the estimation of some, might account for the authors of the "HEAD-PIECE" and of the "HELMET" dreaming so admirably in concert with each other—just like two musicians humming over different parts of the same tune. The remarks of JAMES *the* LESS, at the close of the "HEAD-PIECE," supercede the necessity of further prefatory observations from

DANIEL *the* SEER.



A HELMET

FOR THE

HEAD-PIECE.

Mr. CERATE, who had introduced Mr. Phrenetic to the house, and to the company of his friend, and who, like every true disciple, was pretty certain of success, turned to Mr. Prober, and said, " We have some knowledge of the arguments employed by Mr. Cautey against the Science in question ; but we understand you oppose it on other than Scriptural grounds. Will you favour us with your views ? for some of us are led to suppose you would almost as soon wish to be without a head as carry about with you a significant bump."

Mr. Prober.—" As you desire my opinion on the subject of Phrenology, which at present attracts so much of public attention, I cannot refuse to comply with your wishes, but shall endeavour to be as brief as possible.

“ The principal points for which the abettors of this new science contend, are, that each of the propensities, sentiments, and intellectual qualities of the mind, has a separate pair of organs, consisting of certain portions of brain, by means of which they are manifested ; that, in proportion to the size of the organs, the faculties possess the power of manifestation ; and that the size of the organs is indicated by bumps on the cranium, correspondent to their extent on the surface of the brain. Thus, by examining a person’s skull, you may divine his character.”

Here Mr. Phrenetic signified his assent to all but the last sentence.

Mr. Prober.—“ Many have been surprised at the confidence with which Phrenologists promulgate their doctrines ; especially as they confess that the *science*, as they call it, is new, imperfect, surrounded with difficulties, and has already undergone several changes.

“ But they profess to be philosophers of Lord Bacon’s school, who deduce principles from facts. They have examined many skulls, and have found them to be as various in their structure as their possessors were in character. They have also discovered, that when different persons have been remarkable for the manifestation of a particular faculty, they exhibited a large protuberance on a particular part of the cranium. Upon these facts

the principal part of their system is built. The portions of brain under these protuberances are supposed to be the seat of the faculties, and the organs by which they perform their functions. Thus, the phrenological organ of 'Destructiveness' is said to be 'conspicuous in the heads of cool and deliberate murderers.' "

Mr. Cerate.—"Not any thing could be more clearly demonstrated than this subject was last night, by my respected friend, Mr. Phrenetic."

Mr. Prober.—"Suppose this be granted, it proves nothing, unless it can be shewn, on the other side of the question, that none have these bumps, except such as are of a ferocious disposition; but this will not be pretended. In the Transactions of the Phrenological Society, lately published, there are eight cerebral developments.

"The following is the indication of this organ :

- "In King Robert Bruce*large*.
- In Miss Fisher, aged 9 years.....*full*.
- In J. G. a boy, aged 10 years.....*large*.
- In the Rev. Mr. M. a baptist minister..*large*.
- In James Gordon, a murderer...*very large*.
- In John Bellingham,.....*do*.....*ditto*.
- In Mary Macinnes,*do*.....*large*.
- In David Haggart,*do*.....*full*.

"This organ is not marked small, or moderate, in any of these examples; it is of very unequal

size in the murderers; and, if it be larger in *two* of them than in any of the four who are not chargeable with this crime, it is larger in *three* of the latter than in David Haggart, one of the former. It is wonderful to find this 'organ conspicuous in cool and deliberate murderers,' when it appears equally conspicuous in persons who cannot be charged with either murder or cruelty! You may find twenty other parts of the body which exhibit pretty much the same appearances in murderers and in others; and you might with as much propriety make any one of these the seat of anger as the part upon which the Phrenologists have fixed."

Mr. Anodyne.—"Other parts of the body are not so immediately connected with the brain."

Mr. Prober.—"It is just the same with all the other organs as with this. For instance—Phrenologists have noticed a large bump on a certain part of the skull, in some pious people—a point not lost sight of by my friend Mr. Canterbury; they have, therefore, called this the organ of veneration,—the seat of the religious faculty. I have had the curiosity to examine the indications of this faculty in the four murderers. In Gordon, it is *large*; in Bellingham, it is *moderate*; in Macinnes, it is *full*; and, in Haggart, it is *moderate*. It is not deficient in any of them; and two of them have more than an average

share of religion ! But if a certain portion of the skull exhibit the same appearances in both religious and irreligious people, I have just as good a reason for calling it, the indication of profaneness, as the Phrenologists have for calling it, the indication of veneration. If this organ were large in *all* pious people, and small in all profane people : and if the same distinction existed in reference to all the other phrenological organs which are said to be *established* ; then the subject would deserve a serious investigation ; but, as things are, they have not advanced a single step—they have not so much as a *probable* to support any of their inductions.”

Mr. Phrenetic.—“ That they have not advanced a step, has yet to be proved.”

Mr. Prober.—“ A most remarkable instance of the failure of their indications is furnished by the Transactions of the Society,* in an article on the Phrenology of Hindostan. The writer says, ‘ The organ of Philoprogenitiveness is *uniformly* very fully developed in the Hindoo. According to my observations, males and females possess it in the same proportion.’ It gives the love of children. And yet there are no people in the world who practice infanticide to the same extent.

“ Indeed nothing is more common than for the indications on the cranium to be flatly contra-

* Page 441.

dicted in the life. Thus, in both Mary Macinnes and James Gordon, the organ of language is marked *full*. And in point of fact, the woman had only learned to read and write, both of which she performed very badly ; and the man could do neither."

Mr. Anodyne.—" You ought to know that it is stated by Phrenologists in explanation, that when there is no manifestation correspondent to the indications, this is owing to circumstances being unfavourable to the developement, or to the restraining influence of other organs."

Mr. Prober.—" If the fact were first established that the brain is divided into a plurality of organs by means of which the faculties perform their functions, then we might admit these explanations, to account for the want of correspondence between the organs and the manifestations ; but, till the fact is established, nothing is done, and the phrenologist is only arguing in a circle. He sets out to prove that the propensities, sentiments, and intellectual powers, are indicated on the cranium ; and he produces some examples in which the life corresponds with these indications : these are his proofs. But I can produce as many examples to shew that the life does not correspond with these appearances on the skull ; and I have just as good a reason to infer the agreement in his examples is merely accidental, as he has to

infer that the disagreement in mine is such. For instance, I have produced two examples of dunces having the organ of language *full*. I will not deny but a Phrenologist may produce two examples of learned men having the same organ fully developed. Now, my examples will just as well prove that the part of the cranium referred to is the indication of ignorance, as his, that it is the indication of learning. If I will *grant him his point*, he can account for my principles being contrary to the rule by stating that they received no education, or else, that the organ of language was cramped by the controlling power of other organs. And if he will *grant me my point*, I will get rid of his exceptions by saying that his men went to a good school for a long time, which was enough to make blockheads wise, or else, that several organs favourable to learning, overcame the natural propensity of one to ignorance."

Mr. Caútery.—"But how does a Phrenologist prove the influence of the organs upon one another?"

Mr. Prober.—"Why, it must be so, or the indications would agree with the character."

Mr. Caútery.—"And why do not the indications agree with the character?"

Mr. Prober.—"Because of the restraining power of the organs. Grant him either, and he

will prove the other ; but grant him neither, and he has no proof at all. It is thus that these boasted disciples of Bacon philosophize ! They agree, as I have already stated, in a circle. They begin by begging the question, and end in hypothesis, in order to make a flimsy system hang together, which has nothing solid to support it.

“ Admit the influence of circumstances, (and it cannot be denied) and the science is immediately in uncertainty ; for if you cannot prognosticate the circumstances in which a person may be placed, you are perfectly at a loss as to how the organs will act, and may scrutinize his cranium till you crack your own, without being able to come to any conclusion respecting his character.”

A short pause ensued, in hope of inducing a reply, when a wish was expressed for Mr. Prober to proceed.

Mr. Prober.—“ Do circumstances rule the organs ? or the organs circumstances ? If the former, the science is destroyed : if the latter, then Phrenologists must refer to something else than circumstances to explain the discrepancies between the organs and manifestations. If it be said, sometimes one rules, and sometimes the other, this throws all into confusion :—it is like a civil war raging in a country, in which both parties gain advantages by turns, and thus

baffle all calculations as to which will finally triumph. I shall give you some examples by and bye, of persons who had large organs and were placed in circumstances favourable to their full developement; and yet the lazy fellows would do nothing at all.

“ What is said of the restraining influence which one organ exerts upon another, is perfectly gratuitous, and is, as has been shown by Mr. Cautey, inconsistent with sound theology. All that can be said for it is, that the system of Phrenology requires it; but I have never seen a particle of evidence in support of it. When we come to the examination of Gordon's cranium, I shall shew that this doctrine is false. In the mean time I have two remarks to make. 1. Supposing this doctrine to be true, and that the influence of such organ is in proportion to its size, yet when the influence of circumstances is taken into the account, a Phrenologist must be liable to perpetual mistake in his calculations, because he has no indications on the cranium of the circumstances in which his subject may be placed. For instance. If a person have a *very large* destructiveness, and a *large* benevolence, a Phrenologist would decide that cruelty will predominate in the character; and yet if he be placed in a situation very favourable to the cultivation of benevolence, and very much opposed

to the manifestation of destructiveness, these circumstances may turn the balance the other way, and produce a character highly amiable.

2. It is a strong presumptive argument against the influence of one organ upon another, that it is as contrary to the analogy of nature, as to the doctrines of the Bible. The organ of sight does not interfere with that of hearing, nor the organ of taste with that of smelling; nor do we know of any two clashing together, in a healthy state of the body. There is this jumble and strife of organs in the system of the Phrenologists only;—it is not to be found in the system of nature.”

Mr. Cerate.—“ Give me leave to remind you, that another argument in favour of the plurality of organs, and of their phrenological situation and classification, is drawn from an examination of the skulls of animals. It turns out that the structure of the cranium of the different species is as different as their propensities. The most prominent parts indicate the principal propensities; and it has been observed, that men who have indulged the same propensities freely, have exhibited in the same parts a similarity of structure. Thus the organ of destructiveness, which is so largely developed in murderers, is also large in carnivorous, and comparatively small in graminivorous animals; and the organ of constructiveness, which is so conspicuous in ingenious

mechanics, has been noticed as very prominent in animals which have manifested much art in the construction of any thing,—as the beaver in building its house, and certain birds their nests.”

Mr. Canterbury.—“ Every medical man will inform you, that comparative anatomy, which was much relied on formerly, has led to many serious mistakes; no great stress, therefore, ought to be laid upon it.”

Mr. Prober.—“ Besides, if in carnivorous animals the propensity to destroy were the same as in men, they would kill other animals when incited by neither hunger nor revenge; but this is not observed to be the case. In the human species this organ is roused to activity, we are told, by the mere love of killing. It is on this principle that Phrenologists explain the conduct of children in torturing and destroying insects and small animals. To this principle they refer what are called the sports of the field. And were it not for the restraining power of the moral sentiments, they affirm that our feet would run as swiftly to shed blood, as they do to witness an execution; since it is supposed to be the same organ which prompts to both.* But we never heard of lions or tigers going a hunting, as men do, for the mere pleasure of the thing. When these animals have gratified their appetite,

* Phrenol. Trans.

they retire to their dens, and prowl forth again only when instigated by love or hunger. The desire of food is what impels them to take life. Hunger, however, is not indicated by a bump in the skull, but by a hollow in the stomach:—the propensity to destroy is not owing to a full organ in the head, but to the motion and craving of an empty organ in the belly. The sensation in the stomach may not, perhaps, wholly determine the *kind* of food upon which they subsist; but, if this point be settled by the eye, the smell, and the taste, it must be remembered that these organs are not seated in the brain.”

Mr. Cautey rejoined, “Graminivorous animals manifest as strong a disposition as the carnivorous do, to destroy their *own* species. Put two bulls, which are strangers to each other, into a field with cows, and they will commonly fight till one is killed. The same remark applies to horses, and many other species of animals. From these facts we have as much right to infer, that the organ marked ‘*Destructiveness*’ in murderers should be small, because it is found diminutive in one class of animals, which destroy their own species occasionally, as that it should be large, because it is thus exhibited in another class, which indulge the same propensity to the same extent.—But I ought to ask pardon for interrupting my friend.”

Mr. Prober.—"No offence, sir. When hunger is not the exciting cause, a lion does not manifest a stronger propensity than a bull does, to destroy *other* species of animals; for we as seldom hear of one as of the other killing a beast and leaving it whole. What, therefore, the carnivorous destroy more than the graminivorous do, is owing to an exciting cause in the stomach, and not in the head. It follows, on the principles of Phrenology, that the organ of 'destructiveness' should be of the same dimensions in both species; and since this is admitted to be contrary to fact, the science is built on fable.

"It is merely owing to circumstances that all men do not manifest a disposition to destroy. Let the structure of the cranium be what it will, if we were in a savage state, we should all be under the necessity of doing as other savages do—we must kill to satisfy hunger, or perish through want. In the present state of society in this country, one does the work of 'destructiveness' for many; but in another state, every one would soon learn to perform this necessary operation for himself. Very few carnivorous animals would give themselves the trouble, and expose themselves to the danger of destroying other creatures, if they could have a plentiful supply brought daily to their dens. I have been informed by a traveller into the East, that lions

and tigers will not attack men when not impelled by hunger. As man, therefore, is carnivorous, for the same reasons that the organ of 'destructiveness' is large in all animals of that class, it ought to be large in *all* the human species; but Phrenologists admit this is not the case."

Mr. Cautey.—"Thank you, sir. If you can overturn the argument drawn from analogy, the whole system will totter. Have the goodness to follow up your attack, by a stroke at the organ of 'constructiveness' in animals; and if you can destroy it as cleverly as you have just dispatched the organ of 'destructiveness,' Phrenologists must try to re-construct their system, without employing either the brains or skulls of beasts, which I believe will be a matter of some difficulty."

Mr. Cerate.—"You are always ready to meet every limping argument more than half way; and what has only the appearance of probability, comes to your prejudiced mind with all the force of mathematical demonstration. I suspect he will find that part of the skull too hard to yield to his blows."

Mr. Prober.—"There is a greater display of intellectual power in the productions of animals than in those of the human species. What weaver could manufacture a web equal to that of a spider, in the firmness of the thread and the

exquisite mechanism of the structure? or who, however ingenious, could make a nest that would bear a comparison with the work of many a bird? Are animals, then, really more intelligent than men?"

Mr. Phrenetic.—"No. Man constructs by reason; animals by instinct."

Mr. Anodyne.—"And what is instinct?"

Mr. Prober.—"Lord Monboddo's definition will not, perhaps, be objected to. He says, 'Instinct is a determination given by Almighty Wisdom to the mind of the brute, to act in such or such a way, upon such or such an occasion, without intelligence, without knowledge of good or ill, and without knowing for what end or purpose he acts.' Dr. Gleig's definition is much the same. 'Instinct,' says he, 'is a certain power or disposition of mind, by which, independent of all instruction or experience, without deliberation, and without having any end in view, animals are unerringly directed to do spontaneously whatever is necessary for the preservation of the individual or the continuation of the kind.' Animals, then, do not contrive; they merely execute. Neither a bird nor a bee understand any thing of the mathematical principles upon which they construct their houses; they do not, by previous study, form plans of their structures, and propose the ends to be served by them; they

work under the direction of a superior intellect. It necessarily follows that the faculty of constructiveness is in that superior intellect; and, if this *faculty* be not in the *mind* of the brute, then, on the principles of Phrenology, as well as those of common sense, the *organ* of constructiveness is not to be found in its *brain*."

Mr. Cerate was about to strike in a remark, but was prevented with, "Hear him out."

Mr. Prober.—"This point may be illustrated by a reference to the labouring classes of our species. If you contemplate a magnificent palace, you will admire the genius of the man who conceived the design and superintended the erection; but, you will not suppose that the workmen employed at it possessed the same skill as the architect, merely because they were the instruments by which the materials were procured, prepared, and united together. They might be blockheads, and yet, under his direction, execute a work which is the wonder of the world. It is not in their heads, but in his that you must seek for the organ of constructiveness; since many of these mighty builders, if left to themselves, could not have constructed a pig-stye. No one supposes that every mason's clerk who carried stone and mortar to St. Paul's, possessed the faculty of constructiveness in an equal degree with Sir Christopher Wren."

Mr. Phrenetic.—"Some of our philosophers, you know, suppose that brutes can reason, and that the constructive faculty is inherent in their minds."

Mr. Prober.—"It is not necessary to my argument to maintain that animals are entirely destitute of reason, no more than that those men are without this faculty who work by the plans of a master genius. If they possess a small portion of reason, they may use it as human labourers do theirs, not in planning the structure, or determining the materials to be used, or how they shall be fitted together, but doing the work assigned them in the way most easy and agreeable to themselves."

Mr. Cautey, afraid of some concession, observed, "But I deny that animals contrive those works which manifest superior skill; for, if each animal worked under the direction of its own reason, as that reason is finite, the work would bear the stamp of imperfection, would admit of progressive improvement, and would sometimes be performed at seasons, or under circumstances, which would render it of little or no utility; all of which is contrary to fact. The productions seem to be perfectly adapted to answer the ends for which they were designed. The greatest philosopher cannot suggest an improvement in them; and there is no proof that from the begin-

ning any improvement has actually been made. The oldest men living will tell you that birds made their nests exactly in the same manner when they were boys as at present ; and the first essay of each individual is as complete as the last. Men often construct works of great ingenuity, but of little or no utility. Animals are never guilty of this folly ; their works of art are all useful, and are performed only at the proper season. This perfection in their productions demonstrates that they are under the guidance of infinite wisdom."

Mr. Phrenetic.—"The organ may be the sign of an innate *propensity*, though not of a contriving faculty."

Mr. Prober.—"If so, then the contriving faculty must have another organ. But, this will hardly comport with the assertion of Phrenologists, that the organ of constructiveness is observed to be large in ingenious mechanics ; for, if the faculty of it does not include ability and disposition to contrive, as well as a propensity to work, the dimensions of the organ need be no larger, in an ingenious mechanic than in a clod-beater.

"But the propensity is not innate ; if it were, it would manifest itself as much at one season of the year as another ; for the strength of the propensity is measured by the size of the bump ;

and, as this is the same all the year round, the principles of Phrenology require that birds should be as busily employed in building during summer, autumn, and winter, as in the spring!

“ Having shewn that the contrivance of the structure, and the impulse to raise it, are of God, it not only follows that neither the faculty nor the organ of constructiveness is in the skull of the animal, which overturns the argument drawn from analogy,—but further, that God can as easily by supernatural communication prompt men as brutes to a course of action which they would never pursue if left to themselves ; and this cuts up the whole system of Phrenology, root and branch. The Divine Power in the heart of the Christian is an abiding principle, which acts in unison with moral liberty, and is directed to moral and spiritual ends ; and this sufficiently distinguishes it from the kind of influence exerted upon animals. But supernatural agency is inconsistent with Phrenology ; and having proved its existence in the case of brutes, its possibility in reference to man cannot be denied. I need not, however, pursue this subject further, as my friend Mr. Cautey has done ample justice to the argument drawn from revelation.”

Mr. Lancet, who was one of the party, and who had sat hitherto in silence, said, “ I wish all the Phrenologists in the world had been pre-

sent, to see how easily their Babel is brought to the ground. I wonder I never thought of these arguments. I confess I used to feel puzzled when Phrenologists referred with so much confidence to the skulls of beasts in support of their doctrine ; but as I do not like to be compared to a beast, I would never yield to the argument, and I feel much obliged to Mr. Prober, for completely overturning it. What has the system now to rest on ?”

Mr. Phrenetic.—“ Facts, sir, which it will require all the strength of your prejudice to resist. I believe most of the enemies of the science are of your stamp ; they do not like our arguments, and therefore, though they cannot reply to them, they will not yield to them.”

Mr. Lancet.—“ I have read a little on the subject of Phrenology, but have not studied it. Many of the arguments in favour of it seem very plausible, and I have sometimes been more than half inclined to believe in it ; but I must own I think it derives more support from metaphysics than facts. For instance,—is the brain divided into upwards of thirty pair of organs ? No anatomist pretends that he has discovered so many separate portions of it ; and though a Phrenologist says there may be so many different parts in the brain, yet a *may be* is not a *fact*. The arguments, however, are ingenious, and I shall be

much pleased to hear them temperately discussed."

Mr. Phrenetic.—"The generally received opinion, that the brain is a single organ, cannot be reconciled with some plain facts.

"It is known that study long continued upon the same subject produces fatigue, and it is then fruitless to urge the mind further on in the same direction; but change the subject, and the understanding resumes its vigour. But if all the moral and intellectual acts depended upon one organ for their execution, a new subject of meditation would serve as an augmentation of fatigue, instead of being in the place of refreshment and repose.*

"Change the subject, and you will feel refreshed."

Mr. Canterbury.—"Very true. But you may change the subject, and be relieved of the fatigue without exerting another faculty; and, therefore, according to Phrenology, without employing another organ. Suppose you have been employing the organ of imitation in painting, till you feel weary; change the subject, and you will feel as much relieved by using the same organ in mimicking a miser, as you would in using the organ of tune at the Piano. Or, if the organ of language be fatigued by studying Greek, you will be refreshed by turning to the French. If the hands have been stretched upward at a piece of work till they ache, they will feel relieved if you use them for a while in a horizontal position. Now what would

* Phren. Trans.

be thought of the argument, that because the change of employment in this instance produced relief, therefore there must have been a change of organs—the hands having done one piece of work, and the feet the other !”

Mr. Cerate.—“ You have succeeded better in your reply than I anticipated; but your opponent has reserved his principal argument, which I am inclined to think you will find it more difficult to answer. It is drawn from the effects which are produced by injuries of the brain on the mental manifestation. The writers on Phrenology are very copious upon this subject, and seem to lay uncommon stress upon it. But I must leave it to your opponent to make out the argument.”

Mr. Cautey.—“ Ay, he will be at home there. The chief supports of his system are derived from brutes and maniacs :—It must surely rest on a rational foundation !”

Mr. Phrenetic.—“ It is easier to laugh than to reason. A philosopher is not to be deterred in his pursuit of truth by a few sallies of wit. Some persons can joke better than they can argue. But to the point. It has been remarked in cases of mental derangement that though some faculties are impaired, others are not, and some are even improved. This argues with Phrenology, which assigns a separate pair of organs to each faculty. For if the injury be limited to some of the organs,

only their faculties will be affected. And as the injured organs might have formerly restrained others, the latter will now be manifested more fully than when the whole of the brain was in a sound state. But if the brain were a single organ, it could not be injured in any part without all the faculties being affected."

Mr. Prober.—"I am really surprised that Phrenologists should build so much on so slender a foundation. If one organ be fitted for the manifestation of various faculties, it does not follow that an injury done to the organ must equally affect all the faculties. To illustrate this subject:—Here is my pocket-knife. It is a single organ, or instrument. It will serve to *strike* a light from in the morning when I rise; to spread the butter on the loaf, and *cut* off some nice slices for breakfast; to *cut* a shoot out of the hedge and trim it into a walking-stick, as I take my morning ramble; but, I cannot work it through a bone. Suppose the edge of the knife to be injured by being broken into a number of nicks or teeth. It will do just as well as before for striking a light, and nearly as well for spreading the butter. It will likewise serve to saw off the shoot, and all the little twigs which branch from it; but it will not make so handsome a walking-stick. And it will now sever a bone, though it will not cut the bread and butter.

Suppose the same injury done to the back of the knife instead of the edge. It will answer all its former purposes except the first, and it will make up for that defect by its usefulness as a saw.

“ Thus it may be with the brain. As a single organ it may serve to manifest all the faculties of mind ; and it may receive an injury which will not at all affect some of the faculties, while a few may be impaired and others improved by it. A single organ, therefore, is sufficient to solve the phenomena alluded to quite as well as a plurality ; and it has this decided advantage over the theory of Phrenologists, that it accords with the simplicity of nature, which generally employs a single instrument for a variety of functions. So the hand is an organ, with which I can feed myself, feel substances, carry weights, defend myself, and perform an almost infinite number of different operations. The loss of the thumb or a finger will disable it from doing some things, while others may be performed as well as ever.”

Turning directly to Mr. Cerate, it was said by *Mr. Lancet*.—“ If you call yourself a philosopher, and be in search of truth, I hope you are convinced by this time that you have got into the wrong track. For my part I do not think the philosophy of the human mind can be much promoted by measuring the skulls of beasts and madmen ; we are in danger of losing our own

senses by puzzling our brains so much among these senseless creatures."

Mr. Cautey.—"I have long been of opinion that the reasoning by which Phrenologists attempt to establish the plurality of organs, is more specious than true; and yet if this point cannot be clearly made out, the doctrine ought not to be dignified with the name of science."

Mr. Prober.—"In this they have been too precipitate. This honourable term was applied to the first crude essays. Formerly the names of some of the organs were very different from what they are at present. There was the organ of murder, the organ of theft, &c., and there was as much impudence manifested in avowing and defending these singular terms as ever an old hag discovered in detailing the dispositions and fortunes of a milk-maid, by the kindred *science* of palmistry. It was suspected by some, that the friends of the doctrine intended to make a push in Parliament to procure an Act, by virtue of which the Professors should receive his Majesty's Commission to make a regular circuit of the kingdom, and, at appointed times and places, examine every cranium; that every rogue might be at once detected and hanged. This would have been turning the thing to a practical account; and a grateful nation could have done no less than erect a monument to their deliverers;

but unfortunately they were assailed with such a volley of ridicule and reproach, mixed with unanswerable argument, that they found it expedient to relax the organ of combativeness, and abandon the obnoxious terms ; for it was discovered that many possessed these frightful organs largely developed, whom even a Phrenologist could not suspect of having been guilty of the indicated crimes, or of any strong propensity in that direction.

“ Thus the labours of several years were demolished, and this new vagary was in danger of being consigned to that oblivion where a thousand preceding ones, on, what is oddly called, the philosophy of mind, have expired, without the hope of a resurrection. But it happened, no doubt, that the organs of ideality and constructiveness were powerfully excited in the parents and nurses of this abortion to devise the means of preserving its life ; they therefore set to work, *invented* a new nomenclature, and *constructed* a new fabric out of the ruins of the old one, in which it might live and prosper under another name. The principles of the system were generalized. What had been called the organ of murder was now christened the organ of destructiveness ; and the new explanation is, that ‘ the faculty produces the impulse, attended with desire to destroy in general,’ and that the

propensity may take different directions in different individuals. A nurse may find it sufficient employment in hunting down the little creatures which fatten on the heads of children, as previously hinted by my friend Mr. Cautery; and others may gratify it when it happens to be very strong, by choosing a killing profession, as that of butcher, sportsman, game-keeper, fish-monger, mole-catcher, rat-killer, &c. In such ways the disposition to kill may be both innocently and laudably indulged. If any one feel an irresistible itch to kill his fellow-creatures, let him become a soldier, and destroy all before him, and he shall have the thanks of his country, and the praise of posterity. This faculty is allowed a very wide range, and may be quite as well pleased with destroying the dead as the living; for ‘When very powerful, but combined with the higher sentiments equally vigorous, it renders the destruction of *inanimate* objects a delightful occupation.’* For instance,—what ‘a delightful occupation’ it must be to a man of ‘vigorous’ intellect and large destructiveness, to be employed from morning to night every day, in cracking nuts or breaking stones upon the high-road! You can now be at no loss, whenever you meet with this organ pretty large, to find something in the person’s

* Combe’s Elements of Phrenology, p. 38.

life correspondent to it ; for it would be singular indeed if he had not destroyed many things, either animate or inanimate !

“ That is not all ; ” continued Mr. Prober, “ the organ of *theft* was changed for that of *covetousness* ; and it was now granted that a large bump was no indication of a thief and robber, as the desire of gain might consist with honesty. But still it was found that some had possessed this protuberance, who were rather prodigal of wealth than covetous ; the name was therefore changed again, and it now stands, ‘ *acquisitiveness*, ’ i. e. a disposition to acquire, to lay up in store—any thing. Every person wishes to possess something ; it is a very easy matter, therefore, in every subject in whom this organ appears large, to find the counterpart in the conduct. As an example :—If an old lady has spent all her superfluous property upon lap-dogs, cats, and monkies, of which her house is full ; you will see in these the manifestation of the faculty of acquisitiveness.”

Mr. Lancet.—“ You remind one of certain patchwork professors, who, in attempting to stop one hole, make two ; for if so many different actions may be referred to the same organ, it will be necessary to find that organ large in many more cases ; and thus the expedient may create more difficulties than it can remove.”

Mr. Prober.—"But this is provided for, by making the same course of life suit various organs. Thus, a general who has distinguished himself in the service of his country, by the conquest of her enemies, may wear any sort of skull, and yet his deeds of valour shall be made to accord with the principles of the science. If any of the following organs be somewhat above the average dimensions, it will sufficiently explain his conduct. 1. Combativeness. 2. Destructiveness. 3. Constructiveness. For what is more admirable than the structure of a large army? or more mechanical than its operations? Upon these the fate of battle principally depends. 4. Acquisitiveness. Marlborough—and his is not a solitary instance of the kind, was noted for covetousness. Many generals have made immense fortunes by the trade of man-killing; so that an avaricious man cannot easily choose a more lucrative employment. 5. Self-esteem, or pride. This produces that high sense of honour for which military gentlemen are proverbial, and which not only accounts for the choice of the profession, but also for the glory acquired in it; for a proud man can never rest till his foe be humbled. 6. Love of approbation. This, we are told, gives ambition, vanity, and the desire of popular applause. When, then, can it manifest itself more

agreeably than in the army? 7. Cautiousness. This feeling cannot have a finer field for display than in the army, as the fate of nations often depends upon the wary conduct of a commander. Marius, Wellington, and many other generals, owe much of their celebrity to caution. 8. Benevolence. Who has carried this virtue to a higher pitch of perfection than the hero, who, by his prowess, has become the saviour of his country?

“It would take up too much time,” Mr. Prober still proceeded, “or I could refer to eight other organs, any one of which, if above the average size, would account for his choice of the military profession, and his behaviour in it. The only thing, therefore, which a Phrenologist has to do, when he wants to find the indications of a person’s character on his skull, is, to examine first one organ and then another till he meets with one that will answer his purpose. It would be singular, if out of eight, or even sixteen, any of which would suit, he could not find one or two above the ordinary dimensions.”

Mr. Cautey.—“There are only three things necessary to the perfection of this wonderful scheme. 1. To make one faculty manifest itself in a great variety of ways in different persons. By this device, if you happen to find,—which is often the case, that persons of very different

character have several of the same organs very similar in point of size, this will present no difficulties to a Phrenologist. 2. To be able to refer the same trait of character to different persons; for then you can be in no great danger of not finding one that will answer to it. 3. To have a sufficient number of organs. While the scheme was in its infancy there were but few organs said to be discovered; and these were referred principally to particular actions. This allowed the professor no latitude, and he often blundered egregiously. But, by generalizing the faculties, and multiplying the organs, you may manage, with a little ingenuity, to make any cranium correspond, in some particulars at least, with any character."

Mr. Anodyne.—"I think I begin to see through this sublime science. But pray, sir, go on; you have now got into the pith of the subject."

Mr. Phrenetic.—"The science is founded upon facts; and if the inductive philosophy of the immortal Bacon cannot be overturned, Phrenology is in no danger. To oppose reasoning and ridicule to facts is like pouring water upon a rock. The only way to attack us with success, is to produce the craniums of persons, which, according to the principles of the science, do not correspond with their character. If this can be done, we are all fairly vanquished; if it cannot, all opposition is vain."

Mr. Bolus.—"I should like very much to have the subject brought to the test; but who of the company will lend us his head for the purpose?"

Mr. Prober.—"I can save you that trouble. In the *Transactions of the Phrenological Society* we have an account of James Gordon, a murderer, with the cerebral developement as indicated by his cranium. As this is a case furnished by themselves in proof of their science, they cannot complain of any unfairness either in the biography or the shape of the skull. I will undertake to demonstrate from this case, that there is no truth in the science."

Mr. Phrenetic, much agitated and chagrined,—"I shall be happy to hear you for one."

Mr. Prober.—"Gordon was a native of the county of Mayo, in Ireland, and of the Roman Catholic persuasion. He could neither read nor write, and was extremely ignorant. The period of his leaving Ireland is unknown; but reports prevailed about the time of his execution, that he left it on account of some deeds of violence which he had committed. According to his own account he had been lingering, in a very unsettled manner, in the south of Scotland, for five or six years before the perpetration of the murder. Elliot, the poor boy of whose death he was accused, is supposed to have been born at Hexham, in England. And being rather weak in his intellects,

and of a delicate frame of body, he gained a livelihood by carrying a small red-box, containing a few trifling articles of hardware and stationary, through the pastoral parishes that lie contiguous to the border. Judging from the evidence of the witnesses, as well as from the specimens that were exhibited to the Court, the whole amount of the pedlar's property could scarcely have exceeded the value of a few shillings. They had met together in the course of their wanderings, and had travelled in each other's company for three days prior to the murder, which was perpetrated on a common: No pains were taken to conceal the bloody deed: though the boy and his box were pretty well known, yet the murderer did not remove the body from the fatal spot, and actually travelled about the neighbourhood with the red box slung across his shoulder. The consequence was, he was soon taken, and suffered the penalty of the law for his crime. A few other particulars will be cited in the course of the examination. The following is the developement of the organs:

- “ 1. Amativeness *moderate.*
- 2. Philoprogenitiveness: *large.*
- 3. Concentrativeness *small.*
- 4. Attachment *full.*
- 5. Combativeness *full.*
- 6. Destructiveness *very large.*

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|--|------|------|------|----------------------|
| 7. Constructiveness | | | | <i>small.</i> |
| 8. Acquisitiveness | | | | <i>full.</i> |
| 9. Secretiveness | | | | <i>rather full.</i> |
| 10. Self-esteem | .... | .... | .... | <i>full.</i> |
| 11. Love of Approbation | .... | .... | .... | <i>full.</i> |
| 12. Cautiousness | .... | .... | .... | <i>large.</i> |
| 13. Benevolence | .... | .... | .... | <i>moderate.</i> |
| 14. Veneration | .... | .... | .... | <i>large.</i> |
| 15. Hope | .... | .... | .... | <i>full.</i> |
| 16. Ideality | .... | .... | .... | <i>small.</i> |
| 17. Conscientiousness | .... | .... | .... | <i>small.</i> |
| 18. Firmness | .... | .... | .... | <i>rather small.</i> |
| 19. Lower Individuality | .... | .... | .... | <i>large.</i> |
| Upper ditto | .... | .... | .... | <i>full.</i> |
| 20. Form | .... | .... | .... | <i>full.</i> |
| 21. Size | .... | .... | .... | <i>large.</i> |
| 22. Colouring | .... | .... | .... | <i>small.</i> |
| 23. Locality | .... | .... | .... | <i>full.</i> |
| 24. Order | .... | .... | .... | <i>moderate.</i> |
| 25. Time | .... | .... | .... | <i>small.</i> |
| 26. Number | .... | .... | .... | <i>small.</i> |
| 27. Tune | .... | .... | .... | <i>small.</i> |
| 28. Language, in so far as can be
judged from an examination of
the cranium only | | | | <i>full.</i> |
| 29. Comparison | .... | .... | .... | <i>small.</i> |
| 30. Causality | .... | .... | .... | <i>small.</i> |
| 31. Wit | .... | .... | .... | <i>small.</i> |
| 32. Imitation | .... | .... | .... | <i>moderate.</i> |
| Wonder | .... | .... | .... | <i>moderate.</i> |

“ The man committed murder, and the organ of Destructiveness is marked *very large*. Here the action and the organ correspond very well: look no further, and Phrenology is established. But we must examine the matter a little more closely. It is an important part of the system that the organs exert a controlling influence over one another, and that several of them must be carefully examined before we form a judgment of a case. Now, here are several large controlling organs. The organ of Attachment is *full*. ‘ It is one of the main sources of friendship.’ Gordon and the pedlar had been together three days; this organ had, therefore, time to operate in the boy’s favour.—Love of Approbation is *full*, and Benevolence *moderate*. These would exert all their power to divert the organ of destructiveness into some innocent channel; and one would think that either a strong desire of public approbation, or a moderate share of benevolence would be sufficient of itself to restrain a man from murder. The important organ of Veneration, too, is *large*. It is this which disposes men to be religious; and none but a Phrenologist, I think, will contend that a large share of religion is insufficient to preserve a man from deliberate murder. But it must be particularly noticed that the organ of Philoprogenitiveness is *large*. ‘ It is the seat of the instinct by which we feel attached to offspring

and desirous to protect children and young creatures in general.' This organ would exert all its power to divert the destructive disposition into another channel; for the person murdered was not a man but a boy, whom, of course, it was the province of this organ specially to protect. Here, then, are five organs, one of the ordinary size, and four above it, which are all opposed to murder; and one of them, which is large, directly opposed to the murder of a young person. But, in spite of this formidable military array, the destructive disposition which is not innately directed to particular objects, but depends for the course it shall take upon the regulating influence of other organs, acts in direct opposition to them, and destroys an object they were all engaged to defend, though the destructive propensity was no stronger in that direction than any other. If a large spring of water break forth in a perfectly level field, it will spread equally over all the surface; but, if a bank were opposed to its progress in one direction, it would not leave the level part and run up the side of the bank. The system cannot do without the mutual action of the organs on one another; and yet this case affords decisive evidence that there is no such thing."

Mr. Anodyne, who appeared now to be shook in the little faith he once possessed, said, "I see

the importance of the restraining power of one organ upon another. But we must have recourse to this expedient only in a time of need. It is to the Phrenologist what an army of reserve is to a general. If the point can be carried without it, why, let it alone ; if not, avail yourself of its aid. In the case of Gordon, the act corresponds with the organ, and a Phrenologist need look no further. But if, instead of being a murderer, he had turned out a pious and good man, then the expedient would have saved the system ; for in that case the five organs opposed to the murder would have been amply sufficient to form a virtuous character, and to divert a very large destructiveness into a course of action quite harmless, if not useful. But proceed with your demonstration."

Mr. Prober.—"The organ of Language is marked *full*. The faculty of this organ is, we are told, to facilitate the knowledge and use of artificial signs or words. The bump is said to be found large in philologists, orators, and botanists. But instead of the learned gentleman, he was a complete ignoramus, and could neither read nor write."

Mr. Cerate.—"I think I can answer that. I suppose a Phrenologist would assign two reasons why he was no scholar, though the organ of language happened to be full. 1. Circum-

stances were unfavourable to its developement;— it is probable he received no education. 2. The assistance of other organs might be necessary to the full developement of this.”

Mr. Cautey.—“ Admirable ! Propose yourself as member of the society, and turn lecturer ; gaping audiences will be astonished to hear your profound disquisitions on the philosophy of mind, and to witness your complete emancipation from the shackles of vulgar prejudice ! But I see Mr. Prober is prepared to examine your reasons.”

Mr. Prober.—“ If Gordon was in circumstances unfavourable to the acquisition of learning, while a boy in his native country, that was not the case when he came to Scotland. In this land of schools, every one can read and write, many peasants are acquainted with the learned languages, and an ignoramus is despised. These circumstances would powerfully prompt the faculty, every house he entered could supply him with a teacher willing to assist him, and it seems impossible that any man, with a strong desire to learn, could live so long among such a people without acquiring the first rudiments of useful knowledge. Many, whose education has been neglected, and who have not afterwards enjoyed the advantages which were placed within the reach of Gordon during his residence among the

Scotch, have become respectable for their literary acquirements.

“ As to the assistance of other organs (looking towards Mr. Phrenetic) you have certainly no right, in this instance, to admit it. A poor little weakly creature may excite pity and obtain relief ; but a fine tall *full* looking figure who will do nothing, though, if there be any truth in appearances, he might achieve much by his own unaided efforts, is not so much deserving of help in his vocation as of a whip for the chastisement of his indolence.”

Mr. Lancet.—“ I suspect that this full organ of language is a gentleman, who will plead his rank as an excuse for his laziness.”

Mr. Anodyne.—“ The plea cannot be admitted ; for no man of fortune would take up his abode in Gordon’s upper story.”

Mr. Prober.—“ But if you will take the trouble to examine the developement, you will perceive that some full sized organs *did* offer their assistance. Self-esteem and Love of Approbation are both full ; and as these are signs of vanity, pride, and ambition, they must have prompted him powerfully, during his residence in the North, amidst a high-minded and intellectual population, who looked on a dunce with contempt,—to exert the organ of language to the uttermost. The organ of hope, too, is *full*. This would

raise him above discouragement in the prosecution of his studies, and by holding out flattering prospects of success, keep him steady to his purpose. With such important helps, how could he miss the attainment of literary eminence?"

Mr. Cerate.—"You lay too much stress upon this organ. In the developement, its size is expressed with some hesitation:—'In so far as can be judged from an examination of the cranium only.' This seems to be a candid acknowledgment, that there might be a mistake in this instance."

Mr. Prober.—"All the evidence, though not complete, is in favour of the fulness of the organ, and is therefore in support of my argument. But I can prove from other organs, that he ought to have been a learned man. Individuality is *large*."

" 'This faculty gives the desire to know facts and things, —It produces a talent for observation, and a capacity for details. Many persons are to be met with who are learned but not profound, who know something of almost all arts and sciences, and who are never at a loss to speak on any subject. Such persons generally have this organ large.' †

"Now look at this description, and see how it suits Gordon. 1. Had he 'a *talent* for observation and a *capacity* for details?' The writer of the account supposes he was almost an idiot! 2. Was he '*learned*?' We are told that he could neither read nor write. 3. Did he 'know

† Trans. Phren. Soc.

something of almost all the *arts* and *sciences* ? He scarcely knew his right hand from his left.

4. Was he 'never at a loss to speak on any subject ?' He would, no doubt, have entertained us wonderfully by a lecture on the philosophy of mind. 'This orator would not have held in his hand a *written* outline of his subject, nor would he have wearied us by *reading* long extracts from the works of others.

" 'When large individuality,' the same authority informs us, 'is conjoined with ambition, and moderate confidence in one's own opinion, it conduces to that readiness of display which often passes for superior ability.' In Gordon there was this conjunction ; for Self-esteem, and Love of Approbation, are both marked *full* ; and these give 'ambition,' and *more* than 'moderate confidence in one's own opinion ;' but, who ever heard of his 'readiness of display ?' and, with whom could such a blockhead pass for a person of 'superior ability ?'

" Besides these organs, which ought to have made him a general scholar, there are others which produce eminence in particular arts and sciences. Form is *full*. 'The function of the faculty is to judge of form. It aids the portrait-painter, and all persons engaged in the imitative arts.' Size is *large*. 'It gives the power of perceiving and judging of perspective.' Locality

is *full*. 'It is large in the expert landscape-painter.' From the combination of these faculties one might have expected a painter of distinguished ability. And he was within a trifle of being a first-rate geometrician; for 'Locality, Individuality, Size, and Comparison, appear from observation to be essential constituents in a genius for geometry,' He was deficient in only one of these organs, namely, comparison, which is marked *small*; but the other three rise considerably above mediocrity; he ought, therefore, at the least, to have been three-fourths of an Euclid."

Mr. Lancet.—"I wonder at the indiscretion of the society in publishing a developement which would suit the author of an encyclopædia, and which really belonged to a stupid creature that could neither read nor write."

Mr. Bolus.—"You need not feel at all surprised. You may readily find as great contradictions between the skull and the character in every example they have given. The business of a Phrenologist is to find as many correspondencies as he can between the organs and the life, make a parade of these, and take no notice of the differences. Superficial readers are satisfied with these partial representations, are struck with the coincidences, and thus become converts to the doctrine."

Mr. Prober.—"The cranium of Gordon presents many other contradictions. The organ of Combativeness *full*, and that of Cautiousness *large*. The former is the seat of courage, and the latter of fear. The same individual cannot have above an average degree of both.—Acquisitiveness is assigned in the Report as the motive which prompted to the murder, because it is marked *full*; though it is admitted that the pedlar's box of wares was not worth more than a few shillings; and yet he might have acquired double the sum by means much less perilous to himself, and to which his *large* Cautiousness must have infallibly directed him. For if Acquisitiveness will not be satisfied with the lawful means of gaining wealth; yet it is the province of cautiousness to lead to the object by that path which is least beset with danger. A large cautiousness, therefore, could never allow a man to risk his life by committing murder for the sake of securing four or five shillings.—Veneration is *large*, and Conscientiousness *small*. A person who has received the knowledge of the Supreme Being, is disposed by the former faculty to worship Him, and by the latter to live so as to please Him. Now, to say that a man has a powerful sentiment of veneration and a weak conscientiousness, is a contradiction; for you must have as great a desire to secure the favour of God as

to adore Him. Both these sentiments may be misdirected; but they cannot exist in the same person in an unequal degree. And, in point of fact, while the organs are so dissimilar in the poor wretch, he manifested by his conduct an equal indifference to both piety and virtue."

Mr. Lancet, directing his conversation to *Mr. Phrenetic*,—"I really think, sir, you had better defer delivering your next Lecture, till you have duly weighed the arguments which have been advanced." He said nothing, but looked indignant.

Mr. Prober.—"There is one part of Gordon's conduct which I defy all the Phrenologists in the world to reconcile with the indications on his cranium. I refer to that *fearlessness* with which he exposed himself after the murder. The fact is admitted by the reporter, who says,

"He proceeded in a manner which was sure to lead to discovery. Instead of taking measures to conceal the body, he seems to have left it on the very spot on which he deprived it of life. And far from endeavouring to escape, by withdrawing himself from the country, he continued for some time wandering through the very country which Elliot used to frequent, and offering for sale those very articles by which the unfortunate boy had obtained his support."

"And he carried the articles in the pedlar's red box, which he publicly exhibited for two days after the murder. Not a single symptom of fear was manifested after the bloody transaction, nor

a single attempt made to conceal either the body of the boy or himself, or to avoid suspicion of his guilt; for he left the body exposed where the deed was perpetrated; he continued in the neighbourhood till taken, and he seemed to court detection by exposing the box to public view, and the contents of it to sale."

Mr. Anodyne.—"It is unnecessary to say more on this part of the subject."

Mr. Bolus.—"Much more may be advanced; proceed, sir."

Mr. Prober.—"Compare this conduct with the indications on the cranium. You will be prepared to expect that the organ of secretiveness and cautiousness are not to be found, or else that they are so diminutive as to be unable to manifest their faculties. Instead of this being the case, however, the former is marked *rather full*, and the latter *large*. As the least of these is above the ordinary dimensions, either of them was more than sufficient to dispose the murderer to secrecy; for secretiveness is an innate propensity to conceal, and cautiousness, which produces fear, is perfectly inconsistent with that contempt of danger which he manifested. But the two combined must have prompted him so powerfully to use every possible precaution to conceal the crime and evade detection, that on the principles of Phrenology, his behaviour is utterly unaccountable."

Mr. Cautey.—"The usual subterfuge of circumstances being unfavourable to the development of these organs will not avail; for they were calculated to rouse them to the greatest exertion; since he could not be ignorant that he had risked his own life in taking that of a fellow-creature; a stronger motive, therefore, to secrecy and caution, could not be conceived."

Mr. Cerate.—"You seem, sir, to have overlooked the explanation which is given in the Transactions, of this part of Gordon's conduct; an explanation which I hope you will deem quite satisfactory,—it is as follows:

"Possessing a full endowment of *hope*, *deficient reflection*, and no great *secretiveness*, it would never occur to him that it was necessary to use any precautions to prevent detection of the crimes he had committed, and of which, at the time they were committed, there was no living witness. Unable himself to trace, or to foresee the consequences, his *hope* might suggest to him that no person would ever know, what no mortal eye had seen perpetrated; and not possessing that strong desire of concealment, and that instinctive power of veiling his acts and interests which is given by *secretiveness*, he proceeded in a manner which was sure to lead to a discovery." •

Mr. Prober.—"I am sorry, sir, to say that I cannot view this account of the matter in the same light you seem to do. It is said that he 'possessed no great secretiveness.' In the development this organ is marked as *rather full*."

This denotes somewhat more than an average share, and very naturally leads us to expect a *rather full* manifestation of the faculty, especially as circumstances could not fail to rouse its energies to the uttermost; and yet this organ did not act at all. It is added,—‘And not possessing that strong desire of concealment, and that instinctive power of veiling his acts and intents which is given by *secretiveness*.’ He had the organ, we have seen, *rather full*; and if he had not a ‘desire of concealment, and an instinctive power of veiling his acts and intents,’ correspondent to it, then the system is overturned. The writer seemed to be aware that if the faculty really existed, it must have been manifested on this occasion; and, since there was no attempt at concealment, the existence of the faculty was denied. But then, how does he get rid of the organ?—Why, he first states that the man possessed ‘no great secretiveness,’ and afterwards loses sight of it altogether!!

“Another reason why he used no precaution, is, he ‘possessed a full endowment of hope.’ This is singular. It strikes me that there would have been more room to *hope* to avoid detection by acting warily rather than rashly. This full endowment of hope, therefore, instead of checking would stimulate the organ of secretiveness.

“‘Deficient reflection’ is a third reason as-

signed for Gordon's rashness. The reflecting faculties in his circumstances could not possibly *oppose* secretiveness; if they acted at all they would be helps and not hinderances. Had these faculties been large they would have added *much* to secretiveness; but, as they were small they would add but *little*; and yet the slightest degree of reflection is sufficient to satisfy a murderer that if he *hope* to escape punishment, he must endeavour to *conceal* the crime. If these faculties were quiescent, or altogether wanting, in Gordon, they would neither stimulate nor restrain secretiveness, in which case this faculty would have been at liberty to exert its native energy, and the result must have been a *rather full* manifestation."

Mr. Bolus was just going to proceed with a rejoinder:—

· *Mr. Prober.*—"Stop a moment; if secretiveness could not act where reflection is deficient, it could not act in brutes; but the truth is, that though their reflecting faculties are deficient, they can manifest this faculty as perfectly as we can do. Phrenologists speak much on the 'spontaneous activity' of the faculties; and give the following account of the propensity in question, as referred to in another conversation. Secretiveness produces the *instinctive tendency* to conceal. Man and *animals* are occasionally

liable to the assaults of enemies, which may be avoided by concealment, in cases where strength is wanted to repel them by force. Nature therefore, by means of this propensity, enables them to add prudence, slyness, or cunning, according to the dictates of the other faculties possessed by the individual, to their other means of defence.*

"Thus, the attempt to reconcile the indications with the conduct has completely failed. Some reason must be assigned why a rather full secretiveness is inactive, in circumstances highly favourable to its manifestation. No organs, except those of hope and reflection, are even supposed to have exerted any restraining influence; and these, we have shewn, instead of paralyzing the spontaneous efforts of secretiveness would act as stimulants."

Mr. Sirup made an honest confession, and said, "This, it must be owned, is giving the system some home thrusts, and the little faith I had in it begins to stagger."

Mr. Prober.—"But I have not yet done with this part of the subject."

Mr. Anodyne.—"Have mercy, sir, or you will not leave the poor Phrenologists a leg to stand on!"

* Combe's Elements, p. 46.

Mr. Prober.—"And yet, with your leave, my heaviest blow is yet to come. The writer, in the paragraph cited by Mr. Cerate, assigns reasons why Gordon did not 'use any *precautions* to prevent detection of the crimes he had committed.' Now, if any, either novice in the science, or professor of it, were examining the cranium of a person to see whether the indications corresponded with a total neglect of all precaution in his conduct when his life was in the utmost peril,—to which organ would he first direct his attention?"

Mr. Cerate.—"To that of Cautiousness, undoubtedly; because a deficiency there would fully explain the matter."

Mr. Prober.—"Then you would expect to find that organ *small*?"

Mr. Cerate.—"Certainly."

Mr. Prober.—"But in the case under consideration it is *large*. Here we see the disingenuousness and dexterity of the writer. No one can suppose that he did not examine this organ; and no Phrenologist can suppose that the largeness of it does not present a serious difficulty. Why then does he not attempt to remove it?—There can be but one answer to this question:—he could not. Hence he does not venture to say one word about it; and, to divert the reader's attention from it, he turns to the organ of secretiveness, which

is not so large, opposes to this the organs of Hope and Reflection, and then thinks, or rather wishes his readers to think, that he has sufficiently reconciled the incautious and fearless behaviour of Gordon with the appearances on the skull.

“ The ‘full endowment of *hope*’ could not restrain the operation of *cautiousness*, any more than of secretiveness; for, in his circumstances, there could be no hope of escape but in the exercise of caution. There is not therefore a single organ opposed to the use of precautions; but in favour of them there are 1. A *rather full* Secretiveness. 2. A *large* Cautiousness. And 3. a *full* Love of Approbation: for this full desire of enjoying the good opinion of others must have been a powerful inducement to him to keep the crime a secret. Their combined influence could not fail to be irresistible; and yet nothing was done. A more complete refutation of Bumpology need not be desired.”

Mr. Sirup.—“ What you say has much weight in it. But it seems to me as though the writer thought Gordon to be scarcely *compos mentis*; for he supposes that he would be under no apprehension of a discovery, merely because no human eye was privy to the atrocious act. If idiocy made him insensible to danger, this may account for his large Cautiousness being quiescent; since his fears could only be excited by a sense of his perilous condition.”

Mr. Prober.—"I beg to reply. 1. 'Many of the lower animals, as the hare, rook, &c., possess the organ largely developed.'* If he were not therefore more stupid than a brute, this faculty would have been excited in him, as well as it is in them; and if neither the innate activity of the faculty, nor any outward circumstances, could give the sense of danger and inspire caution, then this organ, on Phrenological principles, ought to have had no place in his head. 2. The man, it is granted, was ignorant and stupid; but had he been an idiot, no judge and jury would have concurred in finding him guilty of murder.

"This case is decisive against the system. The strength of a faculty is measured by the size of its organ, and the manifestation will be in proportion to both, when neither circumstances nor other organs oppose. These are the principles upon which the science rests. Demonstrate in one instance the want of this correspondence, and you have demonstrated that Phrenology is nothing but a compound of contradictions.—Here we have the organ of Cautiousness, or Fear, large, no circumstances can be imagined more likely to produce a full developement of it, than those in which Gordon stood after the murder; no organs are opposed to it, and two, above mediocrity, lend their aid; yet he betrayed no fear whatever, em-

* Combe's Elem. p. 58.

ployed no means to escape arrest, and ‘proceeded in a manner which was sure to lead to a discovery.’ The demonstration therefore is complete, that the manifestation of the faculties, in circumstances the most favourable, bears no proportion to the size of the Phrenological organs.”

Mr. Cautey.—“Nothing indeed can be more contrary to nature than this rule of proportion for which Phrenologists contend. Would a man be thought in his sober senses, who should affirm that the disposition and power to perform manual labour is in proportion to the bulk of the body? or that the best pedestrian is he who has the largest pair of legs? Some men will do twice the work with a small organ, or instrument, as others will do with a large one.”

Mr. Syringe, who had been some time fumbling for his brains, having partially delivered them to the care of the Lecturer the night before, just at this moment laid hold of them, and exclaimed, “Aye, I see through it. The natural organs of motion to the body are the legs. My lad Tom, with a pair of slender shanks, like drumsticks, can run six miles in an hour, while our neighbour, Sir Henry, with his gouty organs, three times as large, cannot set one leg before the other. If the manifestations were in proportion to the magnitude of the organs, the bloated

epicure of twenty-four stone would possess twice the *agility* and strength in every limb of an ordinary man of half his bulk and weight. And I know of no reason why the rules should be applied to the organs of the brain and not to all the organs of the body, except that the system of Phrenology requires it."

The wit of Mr. Syringe encouraged another gentleman to hazard a remark or two, viz.

Mr. Cephalic.—"The organs of the brain, I perceive," said he, "cannot be reduced to any general rule in their operations. An odd one will sometimes do its proper work very well; another is lame and cannot, however large, move a single step; a third turns sulky and will not stir an inch, though three or four giants are endeavouring to drag it along; and a fourth sets off like a mad horse, which runs away with his rider, and in spite of several lusty fellows who attempt to check him in his course, or to drive him off in another,—he breaks through all restraint, and neither stops nor turns till his strength be spent.—And as to circumstances,—an organ will be lazy when they are most propitious; and at other times will overcome them where they are most adverse. These freaks of the organs are very amusing, though to my mind they are quite unaccountable.—But, you said awhile ago, that any cranium will suit any character. I should like to see how Gordon's head will sit upon another man's shoulders."

Mr. Prober.—"When I said, any skull will suit any character, I meant, in several particulars, and one character quite as well as another ; though in every instance there will be many traits which have no indications on the cranium ; as I hope I have abundantly shewn in the case of Gordon. I am quite prepared to shew that Gordon's skull will fit any other person quite as well as it does himself. Name your man, and I will set to work : it will at least amuse you."

Mr. Syringe.—"Upon whom shall we fix ?"

Mr. Bolus.—"Buonaparte."

Mr. Prober.—"Very well. Now look at Gordon's developement, and I will apply it to the Emperor. Combativeness is *full* ; and we all know how much Napoleon was in his element in the field of battle. Destructiveness is *very large* ; and it is many centuries since the world produced one in whom this faculty was so extensively manifested. Amativeness is *moderate*. His indulgence in this propensity exactly agrees with this indication. Acquisitiveness is *full*. This disposed him to acquire that immense wealth by which he enriched himself and family. To this organ also is to be attributed his accumulation of works of art, those treasures of the pencil and chisel, which he procured from every country whither he carried his conquests. Secretiveness is *rather full* ; and this, combined with *large*

Cautiousness, accounts for that profound dissimulation with which he marked his designs. How frequently did he draw the net so cautiously that his victim was not apprised of his intentions till it was too late to escape? We see the full development of these organs, especially of the latter, in the case with which he provided for his own personal safety; so that though he fought so many battles, I never heard that he received a wound; and the few times he was defeated, the precipitancy of his flight, to the utter neglect of his army, as in his retreat from Russia and Leipzig, demonstrate the magnitude of his fears. Hope is *full*. This organ drew him on from conquering unto conquer; and, in seasons of adversity, did not leave him the victim of despondency. Conscientiousness is *small*; and no man, I believe, paid less regard to justice, when the propensities were to be gratified, or was less troubled with scruples of conscience. Firmness is *rather small*; and under misfortunes, which are the times when this faculty is tested, his fortitude was rather deficient. Lower Individuality is *large*, and Upper Individuality is *full*. 'It produces a talent for observation and a capacity for details. Many persons are to be met with, who are learned but not profound, who know something of almost all arts and sciences, and who are never at a loss to speak on any subject.

Such persons generally have this organ large. When conjoined with Ambition, and Moderate Confidence in one's own opinion,' (and it is the cranium under consideration,) 'it conduces to that readiness of display which often passes for superior ability.' Compare this with the bulletins which he published in the days of his greatness, and with his conversations at St. Helena, as published by O'Meara and Count Las Casas, and you must be struck with the exact resemblance between the skull and the character. Size is *large*. 'It gives the power of perceiving and judging of perspective. Some officers in the army, in forming their companies into line, estimate the space which the men will occupy with perfect accuracy, and others can never learn to judge correctly of this requisite, and the organ has been observed largely developed in the former. Locality also may conduce to this talent.' It will not be disputed, I think, by any military man, that Napoleon possessed this talent in an eminent degree, to which, no doubt, his *full* locality contributed its full share. This latter faculty also gives 'the inclination to travel. The organ exists in animals; and, by becoming active at certain seasons, is supposed to prompt them to migrate. It is large in the woodcock and swallow.' This explains the strange irresistible itchings with which our hero was troubled 'at

certain seasons' to migrate to Italy, Germany, Russia, &c. Language is *full*. This produces oratory;—and every one has heard of the electrical effect which his orations produced on the army."

Mr. Phrenetic.—"This is mere ridicule. Every great discovery has been treated in the same way for a while at first. Truth has so much of ignorance and prejudice to encounter, that her progress in illuminating the world is usually slow; but it is consolatory to the sons of science to know, that her march is like that of the great orb of day, steady and irresistible, and that she will continue her course, till all feel her enlivening influence, and confess her heavenly origin."

Mr. Caution.—"The ridicule employed by my friend is connected with his argument, and arises out of it. It is the common cant of every silly theorist, that mankind had been in darkness till their eyes were blessed with a sight of his taper,—that all who laughed at it were enemies to the light of science,—and that all who admired it were philosophers who rose superior to vulgar and long established errors. Every conceit is not a sun of light. Phrenology is an *ignis fatuus*, a Will-with-a-wisp, which leads its followers into the bogs of error, and there leaves them."

Mr. Prober.—"I appeal to the company, whether Gordon's skull does not fit Napoleon quite

as well as himself; and yet two characters more perfectly dissimilar cannot well be conceived. It will serve equally well for any other person. Put it on the shoulders of a pious and learned Divine. You have Veneration *large*, which is the indication of his piety; and Language *full*, which accounts for his learning: and it will be very easy among the other organs to find some which will answer to the minor shades of his character. Had this been the skull of Raphael, it possesses, we have seen, the bumps necessary to produce a first-rate painter. In short, mention any body you please, and this wonderful cranium will suit him. Is your character very courageous?—Here is a *full* Combativeness. Is he remarkably fearful and timid?—Here is a *large* Cautiousness. Is he of a sour violent disposition, so that your life is in danger from him?—Destructiveness is *very large*. Is he of the most sweet and friendly disposition?—Attachment is *full*. Is he a lying knave?—You see Secretiveness is *rather full*. Is he a thief and robber?—You see Acquisitiveness is quite *full*. Is his moral sense nearly or quite extinct?—You see Conscientiousness is *small*. Has he a good opinion of himself?—This is produced by *full* Self-Esteem. Does his character stand high with the public?—This is produced by *full* Love of Approbation. Is he considered the most godly man in the neighbour-

hood?—This proceeds from *large* Veneration. Is he an adept in all the arts and sciences?—Look at Individuality, Self-Esteem, Love of Approbation, and Language,—these are all *full*; and these form the accomplished scholar. Is he a complete dunce?—Such was Gordon!!!”

Mr. Phrenetic.—“ It is not pretended that there are no difficulties in the science; but though they may be numerous, and some of them formidable, we have met with none which are insurmountable.”

Mr. Prober.—“ In looking over the Transactions of the Society, a short time ago, I was struck with several which are noticed.”

Mr. Anodyne.—“ Can you turn to them readily?”

Mr. Prober.—“ Here they are.”*

Mr. Cautey.—“ Have the goodness to read them.”

Mr. Prober.—

“ ‘ We must distinguish between the neat size of the skull, and the gross dimensions of the head. Inattention to allow for and except several things which make up the latter, will infallibly produce mistake in determining the developments.’ ”

“ This admission shews that nothing can be done by merely *looking* at a living subject; for you may mistake a lump of flesh for a bone. Why then do Phrenologists insult a stranger by

* See p. 113—116.

staring him out of countenance, when the eye can give no certain information ? ”

Mr. Bolus.—“ And I am at a loss to know how they will *feel* through an inch of flesh, and determine the size and shape of a portion of bone underneath. They had better therefore, I think, let living heads alone.”

Mr. Prober.—“ But if they will do a little in this way, and happen to make a blunder, they may insist upon it that they have been imposed upon by ‘the gross dimensions,’ and that ‘the neat size of the skull’ will exactly correspond with the character. Here they will be quite safe; for no man will submit to have his skull laid bare in order to confute them.

“ ‘There are also certain irregular and accidental bony excrescences and elevations which must not be confounded with the characteristic signs of the organs. There are even some protuberances constantly met with, which have no manner of reference to the developement of the organs.’

“ When you have, therefore, a bump or two to spare, call these ‘bony excrescences.’ In this way you may dispose of the large protuberances which appeared on the head of Gordon, just above the organs of veneration, cautiousness, individuality, language, &c.

“ ‘Results of the examination of the head cannot generally be relied on, after the individual has reached that period of life, different in different persons, when the brain begins to diminish in size. The most certain indications are given at those ages in which the faculties have the greatest degree of activity.’ ”

Mr. Lancet.—"I am afraid this will spoil the whole science which is said to be founded upon experiments; for, how do Phrenologists know that their examinations of heads were made at the proper time? especially as 'it is different in different persons?'—Have they ascertained that those persons, whose skulls they have examined after death, and from the indications on which they have built much of their system,—happened to die just at the period 'when the faculties had the greatest degree of activity?'—If not, the results, according to their own confession, 'cannot be relied on.' And certainly people do not generally die just in the prime of life! This throws all into confusion."

Mr. Cautey.—"But, as a Phrenologist, you may profit by it, and insist, when you are out in your calculations, that the skull is either too young or too old. Thus you may solve all the difficulties which appear on the cranium of Gordon.—But, read on, sir."

Mr. Prober.—

"It sometimes happens, that several organs in the vicinity of each other, are equally or proportionally developed; so that, in place of a protuberance, from which the indications might be taken, a smooth or regular surface is met with."

Mr. Syringe.—"This is very perplexing; for in these cases you can know nothing of the size of the organs."

Mr. Cautey—"So much the better. You can then suppose them to be large or small, just as the case may require."

Mr. Prober.—

" 'The organs, too, which are placed behind the orbits of the eyes, are not readily distinguished.' "

"All very right. You may then make them just the size wanted; and you will not be 'readily' detected."

" 'But the greatest difficulty arises from the circumstance of any one organ being so extremely developed, as to push the neighbouring organs from the places usually occupied by them.' "

"How provoking is this. But, when a Gulliver pushes the poor Lilliputians about in this unceremonious way, the little folks should take the advantage of him when he is asleep, spread a net over him, and peg him down, that he may not be able to maltreat his neighbours in this shocking manner. What a pity that some plan has not been adopted to reduce these quarrelsome organs to order. This is the more desirable, as the other organs can keep the peace towards each other without difficulty. We never heard of the organs of hearing *pushing* those of sight to the top of the head, nor of the eyes, by a stroke, displacing the nose, and obliging it, in order to break its fall, to perch upon the chin. It is much to be lamented that a better police is not established among these organs of the brain. Let us hope that the *philosophy of mind*, when

more cultivated, will find a remedy for these disorders, which endanger the whole science."

Mr. Cautey.—"In the mean time, learn to profit by the confusion. If you cannot find an organ to your mind, insist upon it that there has been a battle royal among these gentlemen, and that the one you want has been driven into exile."

Mr. Sirup.—"What! have you not done reading yet?—I think there will be no end of these difficulties. I am far, however, from being weary of them, as we get over them so pleasantly."

Mr. Prober.—"I have only two or three more.

" 'It must not be imagined that it is the mere surface of the brain which constitutes the organs. On the contrary, these are conceived to extend downwards throughout the whole or nearly the whole mass of the brain.' "

Mr. Cautey.—"This is a very awkward affair. How can we ascertain the size of an organ from the small portion which extends to the surface?—May it not *push* its way into the interior as well as sideways or upwards?—Admit this, and the science is ruined. If you deny it, you have no proof; you can only 'imagine' and 'conceive.' "

Mr. Prober.—"But still,—by leaving yourself at liberty to *imagine* and *conceive*, you may get rid of a thousand difficulties, against which you could not oppose a single demonstration.

" 'It is possible, too, that there may exist organs, no part of which approaches to the surface.' "

“Very well;—then you cannot have any indications of these on the cranium. And these interior organs may assist or restrain those which lie on the surface; and then you are out in your calculations. Nay, further,—since the organs can *push*, these hidden ones may push some of their smaller brethren on the surface, which will cause protuberances on the cranium; and these protuberances will, of course, be taken as indications of the vigour of the external organs, though they are really such of the hidden ones only.”

Mr. Cautey.—“But, when you are quite fast, you may find a solution of your difficulties by having recourse to these concealed organs; and, because they are concealed, nobody can contradict you.”

Mr. Prober.—

“‘It is certain there are convolutions in the brain so situate as not to contribute directly to the external form.’

“It is equally certain that the developement of these cannot be indicated by the ‘external form.’ In fact, we have nothing but confusion. Some organs are on the surface, and others in the interior;—one is working in this direction, and another in that;—one poor fellow is pushed out of his house, and sent a begging, and his comfortable habitation occupied by the son of violence who disinherited him. This disorder reduces the science to uncertain guesses.”

Mr. Cautery.—"But you need not be alarmed at that; for, if you should guess wrong the first time, lay the blame upon these secret enemies, and guess again. It was some of these concealed rogues, no doubt, who exerted a paralyzing influence upon many gigantic organs in the head of Gordon, which promised great things, but did nothing."

Mr. Prober.—"I have done.—By this time I hope we all feel qualified to turn lecturers on Phrenology, to call ourselves disciples of the immortal Bacon, and to spout away on the march of intellect, the age of reason, and the philosophy of mind! But seriously. Without taking the trouble to examine skulls ourselves, we want no better proof than what is furnished by the admission, evasions, hypotheses of Phrenologists, to satisfy us that they meet with many obstinate cases which will not yield to the principles of their system."

Mr. Phrenetic.—"I was unwilling to disturb your mirth, and have therefore heard, with patience, your humorous remarks on the extracts. I have only to observe, in reply, that the science is founded upon facts, against which it is useless to employ either wit or argument. If all were confusion and uncertainty, as it is pretended, it would be impossible to predict the natural talents and dispositions of a person from the structure of his cranium."

Mr. Anodyne.—"Upon this point, I understand, the professors are rather shy, and manifest a large cautiousness. Indeed I suspected Mr. Cautery was going too far when he stated at setting out, that a Phrenologist, 'by examining a person's skull, will divine his character.'"

Mr. Prober.—"Phrenologists state distinctly that the science 'does not enable them to predict actions.' But it certainly does enable them to predict a character. The Transactions of the Society contain a remarkable instance of this, which is more than sufficient to overturn all which the gentlemen opposite have said on the other side of the question."

Mr. Cerate.—"Come, let us have this notable instance."

Mr. Prober.—"Hand me the book, and I will read it. The cast of a head was presented to a professor, with no other information than that the individual from whom it was taken 'had received a good education, and moved in enlightened society.' The following character was drawn :—

"The individual would be decidedly moral and intellectual, and little prone to animal indulgence. He would be scrupulous and honourable in the extreme, with a great aversion to debt; ambitious of distinction, or desirous to please, but exceedingly modest, and most esteemed by those who knew him best. His justice, though great, would not be severe, but would be softened by benevolence, and elevated by veneration. The intellect would be penetrating, but would have a greater

tendency to speculate on moral than on physical causes. He would shine more in the private circle than in public. His understanding would be slow, but sound in its conclusion; and he would be much troubled with doubts and difficulties in his decisions. The individual would not worship wealth, but he would have a prudent regard for property, and would calculate his expences and his income, so as to keep the former considerably within the latter. He would be alive to music. He would be religious and a sincere worshipper of God.' " *

Mr. Prober continued.—“ Those parts of the estimate are correct, according to the writer, which are put in italics, and upon which I laid the proper emphasis in reading. Let those who think there is no truth in the science look at this case !”

Mr. Cautey.—“ This is no doubt the best specimen of successful guessing which the society could furnish ; and yet not more than half of it is marked as correct. They could, I suspect, have supplied instances in which the failure was nearly total.”

Mr. Prober.—“ With the previous information ‘ that the individual had received a good education, and moved in enlightened society,’ any one present could have guessed as well without the cast, as this Phrenological Wizard did with it. By ‘ enlightened society,’ we should understand persons of well informed minds, and studious habits; and we could be at no loss in forming a general estimate of the person’s character from

* Phren. Trans. p. 310.

his education and his associates. Men of learning and studious habits are generally 'moral and intellectual, and little prone to animal indulgence;' are 'honourable and ambitious of distinction.' Nearly all men 'have a great aversion to debt,' whether they run into it or not; and where and when did the man live who was not 'most esteemed by those who knew him best?' for a man is best known by his friends, and they certainly esteem him most. A bookish gentleman is generally a *speculator* 'on moral,' or 'physical causes;' and as it is easier, and more fashionable, to speculate on the former than on the latter, we should *speculate*, or guess, that 'he would have a greater tendency' to moral disquisition, as the chances lay on that side. Gentlemen who are devoted to learning and study, are seldom spend-thrifts; and therefore much would not be hazarded in saying, that 'he would have a prudent regard for property, and keep his expenses within his income.' And as all in these kingdoms profess to worship God, except a very few who are atheists; and as every man must be the judge of his own sincerity, and in their religion all men profess to be sincere; there could be no great risk in stating, that 'he would be a sincere worshipper of God.' These are all the particulars in which our oracle happened to be right; and they are most of them so worded, as to admit of

considerable latitude of interpretation; and therefore could not easily miss."

Mr. Prober still proceeded with fluency and animation:—"When the language was more definite, the scientific gentleman was generally wrong. The subject was to be *scrupulous* and honourable in the *extreme*, and exceedingly modest. His intellect would be *penetrating*, and he would shine *more* in the private circle than in public. His understanding would be *slow*, but *sound* in its conclusion; and he would be *much* troubled with doubts and difficulties in his decisions. He would *not* worship wealth, and would be *alive to music*. In all these particulars our diviner turned out a false prophet. I am surprised at the failure of one of the predictions. It is said, 'He would be desirous to please.' This feeling is so general, that it may be imputed to almost any one at a venture, without much danger of mistake."

Mr. Anodyne.—"This case certainly affords no aid to the cause, and I am quite satisfied that Phrenology has no foundation in truth; but my organ of Wonder is powerfully excited; when I reflect that several learned men rank among its patrons."

Mr. Prober.—"On a little closer inquiry, you will find, I believe, that their number is very small. Most of the converts to this new science

are young men, who have received what is called a liberal education, and yet know but little; being more addicted to free living than to hard study. They can talk in a superficial way on the arts and sciences; and this froth of learning is sufficient proof to the vulgar, who cannot see below it, that they are brim full of erudition. As this is the age of discovery, these literary coxcombs are always on the alert, and hail with acclamation any new conceit which claims kindred to philosophy; because in this way they can maintain, at a small expense, the reputation of being penetrating geniuses of the first order."

Mr. Lancet.—"The jargon about the organs, the attempt to reduce the confusion to system, and the alliance impudently claimed for this nonsense with the sciences, looks very much like an experiment made by some graceless wits, on the credulity of mankind; and one cannot forbear laughing with them at the zeal of their dupes in propagating the delusion."

Mr. Prober.—"Is it not as commendable an enterprise to rescue a noble science out of the hands of the vulgar who have debased it for centuries, as to invent a new one? I would, therefore, recommend to these friends of science and of intellectual improvement, to turn their attention to the *science of moles*. Fortune-tellers can ascertain all the important events of our lives,

by the appearance of moles on certain parts of our bodies. Nothing can be more easy than to construct a most bewitching philosophical system out of the rude elements of the art in its present state of degradation. Let the *situation* of a mole be the sign of a particular faculty:—one on the forehead, for instance, shall be the indication of impudence. From the *size* of the moles you may prognosticate the strength of the faculties. The *colour* of the moles may betoken the result of enterprise:—from red ones we may augur prosperity, and from black ones adversity. *Circumstances* may be called in, when wanted, to help or hinder the moles; and these gentlemen must, on occasion, perform the same office for one another. The different shades of colour, too, will often help you out of a dilemma. Thus, with a little dextrous management, this sublime science may be rescued out of the hands in which it has languished for ages, and be raised to that rank in the list of modern discoveries to which, on account of its great importance, it is so justly entitled."

Mr. Caution.—"You have set to work my organs of imitation and constructiveness; and they have already manufactured a system of which I am disposed to think this company will approve."

Mr. Sirup.—"Ay, to be sure!—Pray what is it?"

Mr. Caution.—"I have been thinking, suppose we take *Palmistry* out of the hands of the Gipsies,

and raise it to the dignity of a *science*. Let us itinerate the country with packages containing casts of hands, from which, as learned professors, we will deliver lectures on the science, and prove to demonstration that one set of lines denotes the faculties, and another the pastimes of the individual. We must employ the usual cant about the philosophy of mind, and the laws and works of nature; and play the same tricks with the lines that Phrenologists do with the organs. Let the lines assist or restrain one another, as the case may require; let circumstances rule the lines, or the lines govern circumstances; let the lines every now and then push one another out of their proper places; and let the strength of the faculties and the success of pursuits be regulated by the length of the lines. All the curves must be carefully noticed, and made ominous of any thing which may be wanted; the science must be christened, and go by the name of *Cheirology*;* and all opposers must be stigmatised as ignorant, prejudiced, interested in the support of antiquated systems, and enemies to the march of mind. This scheme would soon produce thousands of converts; and by selling to them 'Principles of the Science,' and 'Transactions of the Society,' and 'Sets of Casts,' for them to pore over, we should soon make our fortunes——"

* From *Keir* the hand, and *Logos* a discourse.

Mr. Anodyne.—"Stop! Stop! The freeness of your remarks have caused Mr. Phrenetic, together with Mr. Cerate, who seems to consider himself insulted, to leave the room. He was gravelled enough by argument; there was no occasion to use banter. I saw by his colour coming and going that his patience was gone; and I am sorry you pushed him so hard; for, supposing Phrenology to be all fiction, it is harmless."

Mr. Caution.—"I dare say you have heard him make much more free with the Bible than we have done with his system; and there seemed to be no other way of humbling his philosophic pride but by pointing against it the artillery of wit. Besides,—Phrenology is not so innocent as you suppose, since it leads directly to materialism."

Mr. Sirup.—"I have often heard this objected to it; but you know Phrenologists deny it, and laugh at the fears of Christians."

Mr. Prober.—"Yes; and tell them that they should not be afraid to follow *Truth* wherever she may lead them. When they inform the fearful, that the will has no particular organ, but may range freely among them all, and restrain the sensual, and cultivate the intellectual, they are only secretly jesting with a Christian's feelings; for they fearlessly maintain, that *no force of edu-*

*cation or habit will ever root out one strong propensity, and implant its opposite.** Indeed were they seriously to admit that, either by the power of the will, or supernatural influence, large sensual organs could be subjected to small intellectual ones, the whole system would be destroyed; for if the dwarfs can be so disciplined as to conquer the giants, then the principles of Phrenology will be reversed, and the less the organs the more vigorous will be the manifestations."

Mr. Cautey.—"And here we come at the true reason why infidels so eagerly embrace this fiction. They see its tendency:—they know that Phrenology is opposed to revealed religion, and on that account they are enraptured with it. This supplies another proof that their rejection of Christianity is not owing to a want of evidence in support of its divine claims, but to a want of those spiritual and moral dispositions which it inculcates; for he that can swallow the *camel-bumps* of Phrenology, need not strain at the few *gnats* he may find in the BIBLE!"

P. S.—The reader will not be surprised to find that wines and glasses were forgotten in the discussion, and that each Head-Piece was consequently preserved perfectly clear. Neither will it be matter of astonishment that the worthy lecturer

* Phren. Trans. p. 138.

sustained so unimportant a part in what was advanced. He had to appear before a splendid auditory in the evening, and he was aware that two or three of the party would accompany him; added to which, his arguments were all numbered—to these he could bring nothing new;—it therefore became a matter of prudence, to act with parsimony, that he might not continue to ring the same chimes in the same ears.—It may just be observed, that the party broke up like a company of swallows in autumn—and the vision fled.

FINIS.



